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AN
INTRODUCTION
TO THE
ART OF READING,
WITH SUITABLE
ACCENTUATION AND INTONATION.
FOR THE USE OF TEACHERS.

Third Edition.

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INTRODUCTION TO ELOCUTION.

PART FIRST.

THE Lessons annexed to this first part of the Introduction to Elocution will be found printed with certain marks which require explanation. They are intended to afford assistance in teaching to read, by regulating the pauses and accentuation.

These marks are of two kinds. The first kind, placed between two words, may be regarded as an addition to the ordinary punctuation; marking those pauses which ought to be made in reading, but which are not marked in the punctuation. The marks for this purpose are two: the one, a double horizontal line or hyphen (—), marking a longer or more decisive pause, usually separating the subject from the verb, and the noun from its description, or its adjunct connected by a relative pronoun; and the other, a horizontal line or single hyphen (-), uniting separate words or phrases into one whole, and usually requiring a shorter pause. The second kind of marks are accents: the *acute* accent, sloping downward to the left (´), marking the stronger; and the *grave* accent, sloping downward to the right (`), marking the weaker or secondary accent.

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A brief explanation of the principles on which these marks have been inserted, may afford some useful hints in reading, and in teaching to read.

When children begin to read, they give to every syllable an equal pause, and all are equally accented, thus :

Tis-the-voice-of-the-slug-gard-I-heard-him-com-plain.

The next step in their progress is, that they class those syllables together which form words, leaving the others as before, thus :

Tis-the-voice-of-the-sluggard-I-heard-him-complain.

The words "sluggard" and "complain," are now heard, not as four separate syllables, but as two words.

Words are thus formed of syllables, partly by pronouncing the syllables more closely together, and partly by giving an accent to one of the syllables, round which the other syllables are congregated; as, slúggard, compláin, májesty, 'najéstic, recolléct, difficulty, sufficiently, manufácture, vóluntarily, accúmulating, gratificátion, &c. As the number of syllables in a word increases, especially when, the accent being near the beginning or end of the word, a number of unaccented syllables are thrown together, a secondary accent is introduced. Thus, in the word, *vóluntarily*, the primary accent being on the first syllable, *vol*, there is a strong tendency to place another, or

secondary accent, on the third syllable, *tar*. So, in the word *gratification*, the chief accent being on the fourth syllable, *ca*, the first, *gra*, acquires a certain degree of accent. When words exceed five syllables, a second accent is always necessary, wherever the principal accent may be; as, *communi-cà-tiveness*, *rè-consid-erà-tion*, *còm-pre-hen-si-bí-lity*, *in-còm-pre-hen-si-bí-lity*, *àn-ti-tri-ni-tá-rian*. In these long words, there are frequently three accents distinctly heard. Indeed a discriminating ear will discover that there is a sort of gradation of accent running through them. Thus, in such a word as *in-còm-pre-hén-si-bí-lè-ness*, the accentuation is regulated thus: the chief accent is on the syllable *hen*, the second on *com*, the third on *ness*, the fourth on *in*, the remainder being totally unaccented.

Now, there are constantly occurring, phrases, in which, though the words are separately written, yet they are so closely connected in sense, that they require to be treated in precisely the same manner; namely, to be combined, as it were, into one word, by pronouncing them closely together, and giving to one of them an accent, and sometimes to others of them secondary and tertiary accents. Thus, the line which we have already quoted, ought to be read as if it consisted of four words, thus:

Tis the vóice--of the slúggard--I héard him--compláin.

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Now, much of the perspicuity of reading consists in thus grouping together those words which are closely connected, and which present one object to the mind. And nothing creates greater confusion and indistinctness, than when a reader or speaker separates those words which ought to be united, and joins together those which ought to be separated. Let any one read the above line differently grouped, and he will discover the injury that is done to the perspicuity of the language, thus :

Tis the—voice of the—sluggard I—heard him—complain.

Or,

Tis the—voice of the—sluggard—I heard—him complain.

In the following lessons, the words of each lesson are distributed into groups, each forming a compound word, to be read closely together, and having an accent on the principal word ; so that when read, it may be heard, not as a succession of syllables or words, but as a succession of phrases, each containing a distinct idea within itself, and kept separate from the others.

But these compound words or phrases are not connected together with equal closeness. Some of them require to be pronounced more closely together than others, because they are more nearly connected in sense. Thus (to keep by the same example,) there ought, manifestly, to be a longer pause after the word *sluggard*, than after the words

voice and *him*. To express this difference of connexion between different phrases, the two marks of pauses already noticed, have been adopted :—the double hyphen, intimating the longer pause, and the single hyphen, the shorter pause. When one of the ordinary points intervenes, no additional mark is deemed necessary ; because any of them implies a division between one phrase and another. Thus, in our example, these different connexions might be marked in this manner :

Tis the vóice-of the slúggard—I héard him-compláin.

Or thus :

Tis the vóice-of the slúggard, I héard him-compláin.

Sometimes words are so closely connected, while yet two, or even more of them, may be words which ought to be distinctly marked in reading, that it is difficult to say, whether they should be united together in one compound phrase, with primary and secondary accents ; or whether they should be regarded as separate phrases. In these cases, the principal words are accented ; but without any mark of separation being placed between them.

This suggests another very important topic, namely, primary and secondary accents. In uniting the phrases into which language is distributed, it will be found that there is a great diversity amongst the accents, some being more strong and

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marked than others. Thus, in our example, the accent on the word *sluggard* is stronger than that on the word *voice*; and the accent on the word *complain*, is stronger than that on the word *heard*. To mark these distinctions, the *acute* and *grave* accents are employed; the *acute* to express the stronger, and the *grave* the weaker accent. Thus :

Tis the voice-of the slúggard—I heard him-compláin.

The whole line is thus divided into two compound phrases, by the double hyphen after the word *sluggard*; and the two parts of these compound phrases are separated, yet combined by the marks of division after the words *voice* and *him*, and by a principal accent being given to the words *sluggard* and *complain*, and secondary accents to the words *voice* and *heard*.

One general principle of ascertaining where the accent lies, and which determines a great variety of cases, is, that whatever word limits the phrase or renders it more specific, requires the primary accent: because the limitation is usually that which the speaker wishes, or finds it necessary most determinately to impress upon his auditors. Thus, when an adjective qualifies a noun, the adjective carries the accent, as “a góod man,” “a táll horse,” “a hígh house.” When an adverb qualifies a verb, the adverb carries the accent, as “read slówly,” “speak distíctly.” The negative particle, however, does not come under this rule, but

is treated as if it formed part of the verb itself, as “réad not,” “thou shált not.” On the same principle, in compound numbers, the smaller number carries the accent, as “twènty-óne,” “twènty-twó,” “twènty-thrée,” &c. ; or, “óne and twènty,” “twó and twènty,” “thrée and twènty,” “a hùndred and fifty-óne,” “a hùndred and fifty-twó,” &c. When a verb follows its nominative, the verb carries the accent, as “the sùn-shínes,” “the wínd-blóws,” “the thrùsh-síngs.” In the case of a verb governing its objective, the objective carries the accent, as “réad-the létter,” “cáll-the sérvant,” “líght-the cándle.” But if the objective be a pronoun, the verb carries the accent, as “cáll him,” “líght it,” “réad it.” The pronoun may be emphatic, in which case it would carry the accent ; and it may be laid down as a general rule, that to accent a pronoun always suggests a contrast ; that is, it renders the pronoun emphatic.

When one noun governs another in the possessive case, the noun *governed* usually carries the primary accent, as “the líght of the sùn,” “the còld of the íce,” “t’ e wàrmth of the fire.” But when nouns form their possessive case by adding *s*, the *governing* word is frequently that which the speaker has most directly before his mind, and therefore takes the primary accent ; as “the chíl-dren’s bóok,” “a lìon’s máne.”

These, however, are but the elements of sentences, for it frequently happens, that adjectives

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qualify nouns ; and adverbs, adjectives and verbs ; and verbs have their nominatives and their objectives in the same sentence.

It will naturally occur to an attentive reader, that the combination of these various cases must create a great diversity in the intensity of accents : one accent, as it were, rising above another ; and so in fact it does ; and accurately to mark them all, would require a system of accentuation far too complex to be generally useful. But although only two marks have been employed, yet, when the sentence requires that the successive accents should increase in intensity, this is indicated by two, or more, primaries or secondaries, following one another in succession. Two marks, therefore, have, upon the whole, been deemed sufficient ; and the reader is left to make the more delicate variations from his own judgment and taste, in which, however, he will be materially assisted by attention to the principles above explained.

A few examples of the rules given above, combined with one another, follow :

The fair moon—shines—brightly.

The broad Rhône's—foaming channels—proudly shone.

The curse—of the Lord—is—in the house—of the wicked ; but—he blésseth—the habitation—of the just.

Trúst—in the Lord—with áll—thine héart ; and léan not—to thine ówn understanding.

Wisdom—is the principal thing, therefore—gét-wisdom ; and, with áll-thy gétting, gèt-understánding.

If ány of you—läck wisdom, let him àsk-of Gód, that giveth-to áll men-liberally, and upbráideth not, and—it shall be gíven him. But—let him àsk-in fáith, nòthing wávering : for-hè that wávereth—is—like-a wàve-of the séa, driven-with the wínd—and tóssed : for-lèt not—that man-thínk—that he shall recèive-ány thing-of the Lórd. A dóuble-minded màn—is unstàble-in áll his wáys.

It has been mentioned above, that pronouns are usually unaccented, except when they are emphatic. This observation renders it necessary to say something of the nature of emphasis, which is regulated upon a different principle from accents which have been explained above. Emphasis always suggests some contrast ; and any word in a sentence may, when a contrast is intended to be suggested, become emphatic. Thus the phrase “ on the *táble*,” would, if no contrast were intended to be suggested, be accented on the syllable *ta* of the word *táble*. And if the word *on* be accented, it immediately suggests the idea, ON, as distinguished from UNDER—not *únder*, but *ón* the *táble*. The naturally accented syllable, however, may also be the emphatic one. Thus, if the word *table* be pronounced emphatically, “ on the *table*,” it suggests the idea, not on some other place—not on the *chair*, nor on the *side-board* ; but on the *táble*.

Or, to take a well-known example, the following

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question, if no contrast were intended, would be accented thus :

Do you *ride*-to *town*-to *day* ?

But each of these words in this question, may, by being pronounced emphatically, be made to suggest a contrast, thus :

Do *you* ride to town to-day—or send your servant ?

Do you *ride* to town to-day—or walk ?

Do you ride to *town* to-day—or to the country ?

Do you ride to town *to-day*—or to morrow ?

Even the word *to*, made emphatic, would intimate, although obscurely, the idea of riding not quite to the town.

Do you ride *to* town to-day—or only part of the way ?

Emphasis then is very different from accent, although it is sometimes confounded with it ; because very frequently emphasis is expressed, like accent, by a louder tone of voice. Emphasis, however, is not confined to this mode of expression. It may be expressed by almost any means that will single out the emphatic word from the rest of the sentence, and render it prominent and remarkable. It may be expressed by the tone, by the pitch of the voice, by increasing or decreasing the quantity, by pronouncing the emphatic word in a whisper, or by simply making a distinct pause before or after it, or both before and after it. These different modes, however, of expressing

emphasis, produce very different effects ; and they must be adapted to the nature of the emphasis that is intended to be expressed, for which it would be difficult to give any other rule, than to watch the natural intonations and modulations of the voice.

Emphatic words will, in the following lessons, be distinguished by being printed in a different letter : those bearing an extraordinary emphasis in Capitals ; and those bearing a more ordinary emphasis in Italics.

On these general principles, then, the following lessons have been marked by an eminent teacher of Elocution, who has done much to emancipate the art of reading and reciting from a slavish imitation of the tone and manner of particular teachers, or speakers, and to place it on a solid and natural foundation. This Introduction has been compiled under his correction, and may be regarded as an imperfect abstract of his very admirable system of accentuation. A synopsis of grouping and accentuation follows, containing phrases of various kinds, marked in the manner which has been explained ; and on these, pupils should be exercised before proceeding to the lessons.

SYNOPSIS

OF

ACCENTUATION.

It has been deemed expedient to arrange under heads, the various kinds of phrases that occur most frequently in composition ; partly for the purpose of still further explaining the principles upon which children should be taught to distribute what they read into phrases, grouped together by means of pauses and accents ; and partly for the purpose of accustoming their ear to the proper accentuation of such phrases, before they have to encounter them intermingled together in every possible form and order.

The general principle of accentuation is, that whatever word, in any phrase, was most directly before the mind of the writer—or whatever word he was most desirous to impress upon the minds of his readers, should have, in reading, the primary or principal accent. The secondary accent is to be given to those words which are of second importance to be impressed on the mind of the hearer.

If the writer has expressed himself well, the words bearing the primary and secondary accents may usually be determined by the form of the phrases which he uses.

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The following are the principal forms of phrases, the accentuation of which is regular, when undisturbed by particular emphases.

WORDS IN APPPOSITION.

The word in apposition, or additive, takes the primary accent.

The Mòunt Sínai.	The pòet Míltón.	Bròther Hár-ry.
The fòrd Jábbock.	Eàrl Páulett.	Thírteen.
I, Dániel.	Mùngo Párk.	Twènty-òne.

ADJECTIVE AND NOUN.

The adjective, or adjective phrase, takes the primary accent.

A dðligent pùpil.	A léarned màn.
The réd cross-knight.	The ívy mantled-tòwer.
The spírit stirring-drùm.	The íncense breathing-mòrn.
Ah! whò-can téll-how mány a sòul-sublíme.	
Of night-priméval-and-of chàos-òld.	
The spácious firmament-on hígh,	
With àll-the blúe-ethéreal sky,	
And spángled heàvens, a shíning fràme,	
Their gréat original-procláim.	

POSSESSIVES.

The Terminational Possessive.

The governing noun, being usually the prominent subject of discourse, takes the primary accent.

St. Pàul's-epístles.	The pilgrim's-prógress.
The chrístian's-hópe.	Cícero's-orátions.
The màn's-índustry.	Bùrns'-póems.

The pátriot wàrrior's-swórd. Crèation's-vást domàin.
 The dárk tèmpest's-hówl. Hèrry's-róyal cròwn.

The wòrld's glóry--is-but dròss uncléan.
 He subjécted--to màn's sèrvice-ángel wings.
 Tíll--like èvening's-silent brèath,
 Còme--the géntlest tòuch-of déath.

The Prepositional Possessive.

The governed noun takes the primary.

The lànd-of E'gypt. A cròwn-of díamonds.
 The city-of Lóndon. The wòrks-of Nèwton.

The cròwn-of the kíng. The ròar-of the líon.
 The ríghts-of the péopie. The ròll-of the thúnder.

Thàt-they may believe--that the Lòrd-Gód-of their
 fàthers--the Gòd-of A'braham--the Gòd-of I'saac--and
 the Gòd-of Jácob--hath appéared--unto theè.

Qualified Possessive.

The háppy pèriod-of the gólden àge.
 The pièrcing còld-of the pólar règions.
 The fònd remèmbrance-of our fòrmer yèars.
 Depàrted spírits-of the míghty dèad.

The shúddering ténant-of the frígid zòne,
 Bóldly proclàims--that háppy spòt-his ówn;
 Extóls--the treàsures-of his stórmey sèas,
 And his lóng nìghts-of révelry-and éase.

Compound Possessive.

The sèrvants--of the kíng-of Is'rael.
 The vînes--of the hílls-of Judéa.
 The sòldiers--of the kíng-of Gréat Britain.

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NOUNS OF WEIGHT, NUMBER, MEASURE, &c.

The qualifying phrase takes the primary accent.

A wall—thréé feet-thíck. A hòrse—16' hands-hígh.
A càrpet—sìx yards-squáre. A vèssel—of 50' tons.

On the éast side—twó thousànd-cúbíts,
And-on the sòuth side—twó thousànd-cúbíts.

RELATIVE AND RESTRICTIVE CLAUSES.

Relative and Restrictive clauses take the primary accent.

Pòliteness—withòut frèedom. Léarning—withòut pédantry.
Sincérity—withòut decéit. Relígion—withòut bígotry.

His ènergies—as a mán, his affèction—as a fáther, his solícitude—as a kíng, his zèal—as a chrístian, his lòve—as a húsband, were nòt reláxed.

Hé—who is ópen—withòut lévity, sècret—withòut cráft, húmble—withòut méanness, bóld—withòut ínsolence, cáutious—withòut anxíety, régular—yet nòt fórmal, míld—yet nòt tímíd, fírm—yet nòt tyránnical, is máde—to pàss—the órdeals—of hónour, fríendship—and vírtue.

The mán—who fèars Gód. Hé—who lòves—his kínd.

A bòy—devóted—to stùdy—is sùre—to excél.

A nátion—fàmed—for sòng—and béauty's chàrms.
Zéalous—yèt módest, ínnocent—thòugh frée.

Pàtient—of tóil—seréne—amídst alárms,
Ínféxible—in fáith—ínvíncible—in árms.

SIMILES, COMPARISONS, &c.

The simile, comparison, or illustrative phrase takes the primary accent.

Chàrity—like the sún—bríghtens—all—its óbjects.
And càlm—as a slúmber—they díe.

Hòpe—the bálm—of life—sòðthes us—únder misfórtune.
 As nów-born bàbes—desìre—the sincére milk—of the wórd.
 Which hòpe—we hàve—as an ánchor—of the sòul—bòth
 sùre—and stéadfast.

VERBAL FORMS.

In the following exercises, the verb *love*, has the primary, through all the modes and tenses.

Indicative Mode.

I lóve, I do lóve, I am lóving.
 I lóve not, I dð not-lóve.
 I lóved, I did lóve, I was lóving.
 I did not-lóve, I wàs not-lóving.
 I have lóved, I hàve-been lóving.
 I hàve not-lóved.
 I had lóved.
 I hàd not-lóved, I hàd not-been lóving.
 I shall lóve, I will lóve.
 I shall not-lóve.
 I shall-have lóved.
 I shall not-have lóved.

Imperative Mode.

Lèt me-lóve, lèt us-lóve, lèt them-lóve.
 Lèt me not-lóve, lóve not, dð not-lóve.

Potential Mode.

I may lóve, I can lóve, I mày-be lóving.
 I mày not-lóve.
 I might lóve.
 I might not-be lóving.
 I might-have lóved.
 I might not-have lóved.

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PASSIVE FORM.

Indicative Mode.

I am loved, I was loved.
I shall-be loved.
I had not-been loved.
I will not-be loved.

Imperative Mode.

Lèt me-be loved.
Lèt them-be loved.
Lèt him not-be loved,
Lèt them not-be loved.

Potential Mode.

I mày-be loved, I càn-be loved, I mùst-be loved.
I mày not-be loved, I cànot-be love:d, I mùst not-be loved.
I might-be loved.
I mày-have been loved.
I mùst not-have been loved.
I wòuld-have been loved.
I shòuld not-have been loved.

Interrogative Form.

Lóve I? do I love? am I loving? is he loving?
Lóve I not? dò I not-love?
Did I love?
Hád I not-loved?
Shall I love? shall I not-love?
Do I-nèver love? did I èver-love?
Shall I-nèver love?
Shall I-nèver-be loved?

ADVERBIAL FORMS.

The adverb of quality or manner takes the primary.

He rèads-corréctly.
He lives-hónestly.
She wàlks-grácefully.

The sùn—shínes—bríghtly. The sún—is shíning—bríghtly.

When an adjective is used as an adverb, it takes the primary.

It bròke—shórt.

It was tèmpered—bríttle.

It fèlt—sóft.

It was ròlled—smóoth.

It sòld—hígh.

It is pròndunced—lóng.

The adjective or adverb takes the primary, when modified by an adverb.

He is—véry courágeous.

It is—trúly sublíme.

She is—só beáutiful.

She is—álways gráceful.

They are—tóo sérvile.

He is—séldom háppy.

He rídes—véry áwkwardly.

She wèpt—móst bítterly.

She síngs—só swéetly.

He àcted—léss wísely.

He rèads—tóo fórmally.

She spòke—véry shárpely.

Adverbs unaccented and under the Secondary and Tertiary—the Secondary marked.

Cúrse not—the kíng, nò, nót—in thy thóught.

A' varice—is nòt comméndable.

The bréast—which is nèver páined—can nèver—be pleásed.

Thóse things—which procéed—òut of—the móuth, come fòrth—from the héart.

We òught—to gíve—the móre èarnest héed.

Thóú Lòrd—art móst hígh—for evermòre.

We òught—to obéy Gód—ràther—than mán.

Thère—the wícked—cèase—from tróubling.

There was mùch wáter—thère.

There wént up—a míst—from the éarth.

And Gòd—hath sèt sóme—in the chùrch, first apóstles, sècondly pròphets, thirdly teáchers, àfter that—míracles, thèn gífts—of héaling, hélp, góvernments, diversities—of tóngues.

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Earth—to éarth—and dùst—to dúst :
 Hère—the évil—and the júst,
 Hère—the yóuthful—and the óld,
 Hère—the féarful—and the bóld,
 Hère—the mátron—and the máid
 In òne sílent bèd—are láid.

Adverbs under the Primary.

A trúe friend—unbòsoms fréely, advísés jústly, assists
 reádily, advéntures bóldly, takes àll pátiently, defènds
 résolutely—and contínues—a friënd unchángably.

He shall júdge—the pèople ríghteously.
 Cúrsed—be hè—that smiteth—his nèighbour—sécetly.
 Cómmon calàmities—fall heávily—upòn—the vícious.
 Hé—who wàlketh úpríghtly—wàlketh—súrely.
 Assúredly—thy sòn Solomon—shall réign.
 Cértainly—this—was a ríghteous màn.
 A'lmost—thou persuádest me—to bè—a Chrístian.
 Càlm—and sérène—you índolently sit.
 I knòw not—hów—to ánsWER—the demánd.
 On—they mòve—índíssolubly fírm.

You should séeK—after knòwledge steádily, pátiently,
 and persevéringly.

THE COMPLEMENT OF THE VERB.

The noun, adjective, adverb, or phrase equivalent, when preceded by the infinitive, takes the primary.

To fèar—Gód.	To stúdy—díligently.
To lòve—vírtue.	To líve—háppily.
To hàte—více.	To avòid—affectátion.

To infòrm—the ígnorant. To pursùe—an hónorable còurse.
 To lòve—the vírtuous. To líve—a relígious lífe.
 To seàrch—the scríptures. To díe—a tránquil dèath.

When the infinitive is an object, a cause, or an end, it takes the primary.

He reàds—to léarn.	They desèrved—to be lòved.
She lòves—to stúdy.	They lòved—to be háppy.
They delight—to pláy.	I knèw them—to lòve them.

To fear Góð—is the beginning-of wísdóm.

To pràctise vîrtue—is the sùre way-to lóve it.

To instrùct—the ígnorant, relieve—the néedy, comfort—the afflîcted, are dûties—that fáll-in our wáy—àlmost évery day-of our líves.

To plày—with impòrtant trùths, to distùrb—the repose-of estàblished tènets, to sùbtîlize objéctions—and elùde próof, is tóo often—the spòrt-of yóuthful váníty—of which—matúrer expèrience—cómmonly repénts.

The object or adjunct of time, place, cause, &c., takes the primary, when immediately following the verb.

He spòke—an orátion.

He leàrned—a lèsson.

She sùng—an ánthem.

They live—in Lóndon.

He càme—from Spáin.

She gòes—to Amériça.

They clòud—their bróws.

He wròte—to his fríends.

She mòurned—a lóver.

They sàil—by stéam.

He arríved—yésterday.

She lèaves—to mórròw.

The pródigal—ròbs—his héir—the míser—ròbs hímsélf.

Hescòrneth—the scórners—but gíveþ gráce—to the lówly.

E'vil communicàtions—corrùpt góod mànners.

Drówsiness—shall clóthe—a màn—with rágs.

If his sòn àsk bréad—will he gíve him—a stóne? if he àsk—
a físh—will he gíve him—a sérpent?

When the object of the verb, or any of its adjuncts, immediately precede, the verb takes the primary.

The sùn—his chéerful light—withdréw.

And áll Olýmpus—to its cèntre—shóok.

Shè—with extéded àrms—his àid—implores.

Swíft—dòwn—the précípice—of time—it góes.

Through hím—the ráys—of róyal bòuntý—shíne.

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In simple propositions the predicate takes the primary.

Alexànder—wépt.	Màn—is mórtal.
‘Eloquence—áimates.	Delàys—are dándgerous.
Exàmples—téaches.	To èrr—is húman.

With the Apóthecaries—Gòld—is Sól ; Silver, Lúna ; Quicksilver, Mércury ; Còpper, Vénus ; ‘Iron, Márs ; Tìn, Júpiter ; and Lèad—is Sáturñ.

From làw—arises secùrity ; from secùrity, inqùiry ; from inqùiry, knòwledge ; and from knòwledge, pówer

Bùsiness swéetens pléasure—as làbour swéetens rést.
And frèedom shrék’d—as Kosciùsko féll.

The wày—was lóng, the wínd—was còld,
The mìnstrel—was infirm—and óld.

The énd-of the commàndments—is chárity.
Trúth—is the básis-of èxcèllence.
Órder—is the lífe-of bùsiness.

The modifier of the predicate takes the primary accent.

Béauty—is bùt—a váin—a fléeting gòd,
A shíning glòss—that fàdeth súddenly,
A flówer—that díes—when álmòst—in the búd,
A bríttle glàss—that brèaketh prèsently.

All nàture—is but árt—unknòwn—to thée,
All chànce—diréction—whích—thou cànst not—sée,
All díscord—hármony—nòt understóod,
All pártial èvil—univérstal gòd.

Whó—hath mèasured—the wàters—in the hòllow-of his hànd, and mèted out—héaven—with the spán, and com-
prehènded—the dúst-of the èarth—in a méasure, and
wèighed—the móuntains—in scàles, and the hills—in a
bálance ?

It is hé—that sitteth—upon the círcle-of the èarth, and
the inhábítants therèd—are-as grásshoppers ; that strètch-
eth out—the héavens—as a cúrtain, and spréadeth them—

Out—as a tēnt—to dwēll in ; that bringeth—the princes—to
nóthing, he maketh—the Júdges-of the èarth—as váníty.

He shall feēd-his flóck—like-a shépherd, he shall
gàther—the lámbs—with his àrms, and càrry them—in his
bósom, and gēntly—lèad those—that àre—with yóung.

The predicate, or its assertive particle, when
inverted, takes the primary.

To the pèrvèrse—the bést gifts-of Gód—are givē—in váin.
Swéet—is the brèath-of mórn.

Gréat—is Diàna-of the Ephésians.

The ráinbow—how béautiful—it is.

How complétely—his pàssion—has blínded him.

But rédder still—these fires—shall glów.

Upōn—thy móther's kneè, a nów-born child,

Wéeping—thou sàt'st, whilst àll àròund thee—smíled ;

So líve—that síinking—into déath's lóng slèep,

Cálm—thou mà'y'st smíle, whilst àll àròund thee—wéep.

By fóreign hànds—thy dýing èyes—were clósed,

By fóreign hànds—thy décent limbs—compósed,

By fóreign hànds—thy húmble gràve—adórned,

By stràngers hónored—and by stràngers—móurned.

INTERROGATIVE FORMS.

Whèn—do you gò—to Lóndon ? do you gò—to Páris ?

Whèther—do you gò—to Páris—or to Lóndon ?

Did he nòt invólve himself—by his own imprúdençe ?

Why júdge you—sìr—so hárdly—of the déad ?

Can thy spírit wónder—a gréat man—should décline ?

Do the perféctions—of the Almighty—líe dórmanť ?

Does he posséss them—as if—he posséssed them nòt ?

A're they not—ràther—in contínual éxercise ?

The first inquiry—of a ráticoal being—shóuld be, whò
máde me ? the sècond, whý—was I màde ? whò—was my
créator ? and whàt—is his wíll ?

King Agríppa, believest thòu—the pròphets ?

I knów—that thou believest.

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Séarching évery kíngdom—for the màn—who has the léast còmfort-in lífe, Whére is he-to be fòund? In the róyal Pálace. Whàt! his májesty? Yes: espécially—if he be despótic.

Whó is it, said the Américan chieff—to the Brítish gòvernor, whó is it—that cáuses thís ríver—to ríse—in the hígh mðuntains—and to empty itself-into the ócean? Whó is it—that cáuses-to blòw—the lóud wínds-of wínter; and that cálm's them agàin—in sùmmér? Whó is it—that réars up—the shàde-of thóse lófty fòrests—and blást's them-with the líghtning—at his pléasure?

The sáme being—who gávè to yòu-a còuntry—on the óther side-of the wátèrs—and gávè òurs-to ùs—and by thís títle—we wíll défend it.

EXCLAMATIVE FORMS.

How mystérious—are the wàys-of Próvidence!

Oh! the gréat-and míghty fòrce-of trúth, which so eásily—suppòrts itself—agàinst—all-the wít, cráft, and ártful designs-of mèn.

What a píce-of wòrk—is mán! how ínfinite—in fácul-ties; in fòrm-and mðving—how exprés's-and ádmirable; in áction—how líke-an ángel; in apprehénsion—how líke-a gód.

Hòw—is the gólden city-spóiled? hòw—doth the city-sít sólitary—that was fúll-of pèople? hòw—is she becòme-a wídow? O—that I hàd—the wíngs-of a dóve—that I might flée awáy—and bè-at rést.

Oh! Jerúsalem, Jerúsalem, which killest-the próphets and stónest thém—which are sént-unto theè, how óften—would I' have gàthered-thy chíldren togèther—as a hèn doth gàther-her chíchens—ùnder-her wíngs, ànd-ye wóuld not?

Oh déath! whère-is thy stíng? òh gráve! whère-is thy víctory?

Whàt-in mé—is dárk,

Illúmine; whàt—is lòw, ráise-and suppòrt.

Thèse—are thy glórious wòrks—Pàrent-of góod!

Almíghty—thíne—this-univér'sal fràme.

PRONOUNS.

Article and Pronoun unaccented.

Give him-a plâte, a knîfe-and an âpple.
 Give her-the pén-and the knîfe-the ïnk-and the páper.
 Thou knówest not-that thy bróther-is thy ríval.
 Though he tóld you-he had nó right-to tèll you.
 In sòrrow-shalt thou éat of it-áll the dàys-of thy lífe.
 Let their èyes-be ópen, and-let their èars-be attént.
 Kéep-thy tòngue-from évil, and thy líps-from spèaking
 guíle.

I sòught-the Lòrd, and he héard me, and-he delívered
 me-from áll-my féars.

Pronouns under the Tertiary accent.

She is-a chîld-of ours. He is-a sòn-of hers.
 I am nòt-hígh mînded. I have nò pròud lòòks.
 I can seè-his prîde-peep-through-each pàrt-of him.
 I képt myself-fròm-mîne ïnquity.
 Dàys-of my yòuth-ye have glîded awáy,
 Hàirs of my yòuth-ye are frósted-and gráy,
 E'yes-of my yòuth-your kéen síght-is no móre,
 Chéeks-of my yòuth-ye are fúrrowed-all ó'er.

Pronouns under the Secondary accent.

Sléep-image-of thy fâther, sléep-my bòy ;
 No língering hòur-of sòrrow-shall be thîne,
 No sígh-that rènds-thy fâther's héart-and mîne.
 I-am the wày, the trúth, and the lífe.
 To whòm-múch-is gíven-of him-múch-will-be
 requíred.
 I lóve-and-have sòme cáuse-to lòve-the éarth,
 Shè-is my Máker's créature-thèrefore gòod,
 Shè-is my móther-fòr-she gáve me-bírbh,
 Shè-is my ténder nùrse-she gíves me fòod ;
 But-whàt's a créature-Lòrd-compàred-with thée,
 Or whàt's-my móther-or my nùrse-to mè.

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Pronouns under the Primary accent.

I myself—will ànswer—for his lóyalty.

I stánd—to ànswer thée—or ány hè—the próudest-of thy sòrt.

Nóbody—lòves hím—who lóves—ònly himsèlf.

Exàlt hér—and shé—shall promòte thée.

Whátsoever-ye wóuld—that mèn—should dð—unto yóu, éven so—dð—unto thém for this—is the láu—and the próphets.

And Náthan—sàid—unto·Dàvid—Thóu—art the màn.

The dày—is thíne—and the nìght—is thíne. Thíne—O Lòrd—is the gréatness—the pówér—and the glóry; thíne—is the kíngdom.

I práy—for them, I práy—nòt—for the wórld—but for thém—which thòu—hast gíven me; for thèy—are thíne. And áll míne—are thíne, and thíne—are míne; and I—am glóried—in thém.

PREPOSITIONS.

Prepositions unaccented, and under the Tertiary.

To fáwn, to cróuch, to wáit, to ríde, to rún.

To spénd, to gíve, to wánt, to bè undóne.

By lánd, by wáter—they renèw—the chárge.

At the smíle-of a fríend—or the scòwl-of a fòe.

With a fire—in his héart—and a fire—in his bráin.

The péak-of the mðuntain—is shíning—in líght.

And the sígh-of the trées—and the rùsh-of the bréeze.

O'er hílls, o'er dáles, o'er crágs, o'er rócks—they gó.

Upon the hóly tèxt—that stréws—the gróund.

Unto the bòttóm-of the blínd abyss.

The míschief—his hèart—is sèt upon—hè—will accómplish.

I gó—to præpàre—a pláce for you; ànd, if I gð—to præpàre—a pláce for you, I will còme again, and recèive you—to mysèlf.

Prepositions under the Secondary accent.

It is múch belðw me—on his thròne—to sít.

To accómplish it—is fár beyònd—his pówér.

Hè méteor like—flàmes láuless thrùgh—the vóid.

In a vâlley--swéet-with sínging,
Fròm-the hîll--and fròm-the wóod.

Art--from thàt fúnd--èach júst supply--provides,
Wórks-withòut shów--and withòut pómp--presídes.

Out of-the sáme mouth--procèdeth bléssing--and cúrsing.
Féar not--for `I--am--with thee.

Thine èyes--are ópen-upòn me--and I ám not.
The région--beyònd-the gráve--is nòt-a sólitary lànd.
I will ríd you--òut of-their bondage.

Prepositions under the Primary accent.

I fight not--fòr--but agáinst César.
I cáre not--who is ín--òr--who is òut.
I stòod amóng them--nòt óf them.
We can dò nòthing--agàinst the trúth--but fòr--the trùth.

Hast sò much-wít--and mírth--and spleén--abòut thee,
There is nò líving--with thee--or withòut thee.

Prèach--the wórd, be ínstant ín season--and òut of--sèason.
We have offènded--agáinst--the Lòrd alréady.

CONJUNCTIONS.

Conjunctions unaccented, and under the Tertiary.

And swíms, or sínks, or wádes, or créeps, or fíes.
And dèath--càme sòon--and swíft--and pángless.
She's módest, but, nòt súllen, and lòves sílence.
I cállèd him--but he gáve me--nó answer.
Neither Jòhn--nor Jámès--has yét arríved.

Not a gròan, nor a páin, nor a téar,
Nor a gríef, nor a wísh, nor a sígh,
Nor a clòud, nor a dóubt, nor a féar,
But càlm, as a slúmber, they díe.

Conjunctions under the Secondary accent.

Take héed--lèst--yé fall ; or, lèst ye fáll.
Lòve not--sléep--lèst--thou còme--to póverty.
Wàtch ye--and práy--lèst--ye ènter--into temptátion.

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He was nót only-hármless-bùt-he was àlso wíse.
 Thòugh-he was léarned-yèt-he was módest.
 Thòugh-he sláy me-yèt-will I trúst in him.
 Só then-thèy-that áre-in the flésh-cannot plèase Gód.
 Unlèss-ye repént-ye shall áll likewise pérish.
 Fight-nèither-with smáll-nor gréat.
 Ye shall not-éat of it-nèither shall ye-tóuch it.

It is-the discrét man-nòt-the wítty, nor-the léarned,
 nòr-the bráve—who guides-the conversátiòn-and gíves
 mèasures-to sociéty.

As-in the wáter-face-ánswereth-to fáce,-sò-the
 héart-of mán-to mán.

Let us nót say-we keep the commándments-of the
 óne-when-we brèak the commándments-of the óther.
 Fór unlèss-we obsèrve bóth-we obèy nèither.

It is-of the útmost impórtance to us-thàt-we assò-
 ciate-príncipally-with the wíse-and the vírtuous. Whén
 thèrefore-we chòose-our compánions-we òught-to be
 extrémely càreful-in regard-to the chóice-we màke.

In lènding-my endéavours, thèrefore, whéther-with
 gréater-or léss succèss, tòwards-thís òbject, I trúst-thàt-
 I am nèither úselessly-nòr unsúitably emplòyed.



LESSONS.

LESSON I.

GLASS.

Glass is made of sand or flint and the ashes of certain plants, which are made to melt and unite by exposure to intense heat. It is said to have been discovered by some merchants, who were driven by stress of weather on the coast of Syria. They had lighted a fire on the shore with a plant called Káli; and the sand, mixing with the ashes, was vitrified by the heat. This furnished the merchants with the hint for the making of glass, which was first regularly manufactured at Sidon in Syria. England is now much celebrated for its glass.

There are three sorts of furnaces used in making glass; one to prepare the frit, a second to work the glass, and a third to anneal it. After the ashes and sand are properly mixed, they are put into the first furnace, where they are burned or calcined for a sufficient time, and become what is called frit. This being afterwards boiled-

in pòts—or crúcibles—of pipe clay—in the sécond furnace, is fit—for the opération—of blówing; which is dònè—with a hòllow tube—of iron, about threè feet—and a hálf lóng, to which—the mèlted m àtter—adhères, and by mèans of which—it is blówn—and whirled—into the intènded shape. The anéaling furnace—is ùsèd—for coóling—the glass—véry gradually; for—if it bè expòsèd—to the còld air—immédiately—àfter—being blówn, it will fàll—into a th'usand pieces, as if strùck—by a hámmer.

LESSON II.

THE FOX.

The fox—is a quàdrupèd—of the dóg kind. This animal—is fòund—in àlmost—évèry quarter—of the wòrld. His còlour—is brówn; he has a shàrp mùzzle; his èars—are eréct—and pòinted; and his tàil—is straíght, and búshy, and tìpped—with whíte. His úsual residence—is a dén—or lárge burrow, fòrmed—under the sùrfacè—of the gróund, or in sòmè—déep crèvice—of a rók. This—he sèldom leaves—till the évening; and thèn—he pròwls—about the wòods—and fièlds—for fód, till the mórning. He féeds—on háres, rábbits, pòultry, féathered game, móles, ráts, and míce; and he is knòwn—to be véry fònd—of frúit. He rúns down—háres—and rábbits, by pursùing them—like a slòw—hound. His vòice—is a sòrt—of yélping bàrk.

Although the fòx-is véry destructive-to-poultry-and gáme, and sòmetimes tàkes-the liberty-of càrrying off-or devòuring-a lámb, he is of sèrvice-to mankind, by destròying-mány kinds-of nóxious animals. His skín-còstitutes-a sòft-and wárm fur, which, in mány parts-of Europe, is ùsed-for múffs-and típpets, for the líning-of wínter garments, and for ròbes-of státe. In sòme parts-of the còntinent, his fìesh-is éaten-as foòd.

In mány countries, and-in a spècial manner-in Èngland, hùnting-the fòx-is a fávourite fièld sport. Gèntlemen-on hórseback-húnt him-with slòw hounds; and-he hàs-been known-to rùn fifty miles, and after àll-to sàve-his lífe, by weàrying out-the dògs-as wèll-as the hórses-and hùntsmen.

His várioüs stratagems-for obtáining prèy-and avoíding-his ènemies, have jústly procùred fòr him-the chàracter-of cúnning; sò that "as cúnning-or cràfty-as a fòx"-has gròwn-into a pròverb. Mány instances-of his hàving thís quàlity-in gréat perfection-are relàted. A fòx-had been fréquently chased, and álwàys escàped-by appèaring-to go òver a précipice; and-it còmmonly happened-that séveral-of the dògs, in the éagerness-of pursùit, went àfter him-and were killed. At làst, on explòring-the plàce, the huntsmen-were sò fortunate-as to discòver-that the fòx-had his dèn-júst ùnder-the brów-of the précipice, and thàt-by láying hòld-of a stróng twig-that gréw beside it-with his tèeth, he had the àrt-of

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swinging himself into the hòle ; óut of which, however, he was áble to scrámble—at ány time—without dànger. But húman skill—baffles the cúnning—of the fòx. The húntsmen—cut óff the twig, and nêxt time—Réynard—was pursùed, he rán to cách it—as fòrmerly, trústing—that it was stíll there ; but, of còurse, he míssed his àim, and tùmbling down—among the ròcks, was màngled—álmòst—as mùch—as if he hàd been—tòrn to piéces—by the dògs.

The fox—is mèntioned—in Scrípture. Sámson—emplóyed thrée hundred fòxes—to bùrn—the vîneyards—and còrn—fields—of the Philístines. Hérod, the tétarch—of Gálilee, who beheàded Jòhn—the Báptist, was cállèd—a fox—by Christ, on accòunt—of his cràftiness. And our Sàviour—makes an af-fécting allùsion—to thís animal, when he sáys, “ The fòxes—have hòles, and the bírds—of the àir—have nèsts, but the Són—of Màn—has not whére—to lày his hèad.”

THOMSON'S *Lessons*.

LESSON III.

THE FOX AND THE GOAT.

A fòx—and a gòat, trávelling together—on a véry sùltry day, fòund themselves—excéedingly thírsty, when, lóoking róund—the còuntry, in órder—to discover—a plàce—whére—they might meét—with water,

they-at lèngtb-descried-a cléar spring-at the bòttom-of a pít. They bòth-éagerly descended; and-having-sufficéntly allàyed-their thirst, it was high time-to consider-hów they should-get out. Màny expedients-for this purpose-were mútually proposed-and rejected. At lást, the cràfty fòx-cried out-with gréat joy, A thought-has júst entered-my mínd, which-I am cónfident-will èxtricate us-out of-our difficulty. Do yóu, said hè to the góat, only réar yourself-upon your hínder legs, and rest-your fòre-feet-against-the síde-of the pít. In this posture-I will clímb up-to your hèad, whence-I shall be àble-with a spring-to rèach-the tóp; and whèn-I am ónce there, you are sènsible-it will be véry easy-for mè-to pùll you out-by the hòrns. The símple goat-liked-the propòsal wéll, and immédiately pláced himself-as dirècted; by meàns of which-the fòx, without múch difficulty, gáined-the tóp. And nòw, said the góat, gíve me-the assístance-you propòsed. Thou òld fóol, replíed-the fòx, hàdst thou-but hálf as much wit-as béard, thou wouldst néver-have believed-that I would hàzard-my ówn life-to sàve thíne. Howéver, I will leàve thee-with a pièce-of advíce, which máy be-of sèrvice to thee-hereafter, if thou shòuldst have-the góod fortune-to make-thy escápe: Néver venture-into a pít again, before-thou hast wéll considered-hów-to get out of it.

LESSON IV.

THE LION.

The lèngth-of the lárgeſt lion—is between èight-and nine feet; his táil—is abòut-fóur, and his hèight—is abòut-fóur feet-and a hálſ. He has a lòng-and thícſ mane, which gròws-lònger-and thícſer—as he advánces-in yèars. The hàir-of the réſt-of his bòdy—is shòrt-and smòoth, of a tàwny còlour, but whítish-on the bélly. The fémale—is abòut òne fòurth part lèſs-than the màle, and withòut-the màne. The fòrm-of the lion—is ſtrík-ingly bold-and majéſtic. His lárge-and shággy màne, which-he can erèct-at pléasure; his hùge éye-brows; his róund-and fièry éye-balls, which, upon the léaſt irritation, ſeem to glòw-with pecú-liar luſtre; toghèther—with the fòrmidable appear-ance-of his teéth; gíve him—an àſpect-of terrífic grandeur, which-it is dífficult, if not impòſſible, to deſcribe. His ròaring—is lóud-and dréadful; when hèard-in the níght, it reſèmbleſ-díſtant thúnder. His cry-of ánger—is mùch louder-and shríller.

The lion—ſéldom attàcks-ány animal-ópenly—excèpt—when compèlled-by extrémè hunger, in which caſe, nò danger—detérs him. But—as móſt animals-endeavour-to avóid him, he is oblliged—to have recoúrſe-to ártifice, and tàke-his prèy-by ſurpríſe. For thís purpoſe—he cròuches-on his

bélly, in sóme thicket, where he wàtches—till his préy—comes fòrward; and thèn, with òne prodigious spring, he lèaps upon it—from a distance—of fífteen—or twénty feet, and gènérally—sèizes it—at the fírst bound. Should he hàppen—to míss—his òbject, he gives úp—the pursùit, and retùrns—to the place—of his àmbush, with a méasured step, and thère—lies—in wàit—for anóther opportunity. His lúrking place—is gènérally—nèar—a spring—or a ríver, that he may lay hòld—of the ànimals—which còme thither—to quénch—their thírst.

It is obsèrved—of the lìon, that his còurage—dimínishes, and his càution—and timídity—are gréater, as he appròaches—the habitàtions—of mén. Being acquainted—with the pòwer—of their árms, he lòses—his nàtural fortitude—to sùch—a degré, as to be tèrrified—at the sòund—of the hùman voice. He has been knòwn—to fly—before wómen, and éven children, and súffer himself—to be dríven away—by them, from his lúrking place—in the nèigh-bourhood—of vílages. His disposition—is sùch—as to admít—of a cértain degree—of educàtion; and—it is a wèll-known fact, that the kéepers—of wild beasts—frèquently—pláy with him, pull out—his tóngue, hòld him—by the téeth, and éven chastise him—without cause. It is dúngerous, howèver, to provòke him—tòo fár, or to depend—upon his tèmpér—with tòo much—security. The lìon—is fòund—in A'sia, and—in the hóttest parts—of 'Africa.

In Scrípture—this animal—is sómetimes—spòken

of—as an èmblem-of stréngth. Jacob-compared-his sòn Jùdah—to a lion, to denòte-the fùture-courage-and pówèr-of his tribe. The dèvil-is sàid-to go about-like “a róaring lion, séeeking-whóm-he may devòur.” And Jèsus Chríst-is stylèd-the “Líon-of the tribe-of Jùdah,” be-càuse-he subduès-the énemies-of his chùrch-and peòple.

LESSON V.

THE LION AND THE MOUSE.

A líon-by áccident-láid-his pàw-upon a pòor-innocent mòuse. The fríghtened-lítte creature, ímagíning-she was júst going-to be devòured, bégged hàrd-for her lífe, ùrged-that clémency-was the fáirest attribute-of pówèr, and éarrestly entreated-his màjesty-not to stain-his illústrious clàws-with the blòod-of sò ínsígníficant-an àni-mal; upon whìch-the líon-véry generously-sèt-her-at líberty. It hàppened-a féw days-after-wards, that the líon, ránging-for his préy, fèll-into the tóils-of the hùnter. The mòuse-heard-his róarings, knèw-the voíce-of her benefáctor, and ímmédiately repáiring-to his assístance, gnàwed-in píeces-the méshes-of the nèt, and, by deliver-ing-her présérver, convínced him, thàt there is nò créature-sò much-belòw another, but-may hàve it-in its pówèr-to retúrn-a gòod òffice.

LESSON VI.

THE TIGER.

The tiger is one of the most beautiful, but, at the same time, one of the most rapacious and destructive of the whole animal race. It has an insatiable thirst after blood; and, even when satisfied with food, is not satiated with slaughter. Happily for the rest of the animal race, as well as for mankind, this destructive quadruped is not very common, nor the species very widely diffused, being confined to the warm climates of the east, especially India and Siám. It generally grows to a larger size than the largest mastiff dog, and its form so completely resembles that of a cat, as almost to induce us to consider the latter as a tiger in miniature. The most striking difference which is observed between the tiger and the other animals of the cat kind, consists in the different marks on the skin. The panther, the leopard, &c., are spotted, but the tiger is ornamented with long streaks quite across the body, instead of spots. The ground colour, on those of the most beautiful kind, is yellow, very deep on the back, but growing lighter towards the belly, when it softens to white, as also on the throat and the inside of the legs. The bars which cross the body from the back to the belly, are of the most beautiful black, and the skin altogether is so extremely fine and glossy, that it is much esteemed, and sold at a high price—

in all the eastern countries, especially China. The tiger is said by some to prefer human flesh to that of any other animal; and it is certain, that it does not, like many other beasts of prey, shun the presence of man, and, far from dreading his opposition, frequently seizes him as its victim. These ferocious animals seldom pursue their prey, but lie in ambush, and bound upon it with a surprising elasticity, and from a distance almost incredible. The strength, as well as the agility of this animal, is wonderful: it carries off a deer with the greatest ease, and will even carry off a buffalo. It attacks all kinds of animals, except the elephant and rhinoceros. Furious combats sometimes happen between the tiger and the lion, in which both occasionally perish. The ferocity of the tiger can never be wholly subdued; for neither gentleness nor restraint makes any alteration in its disposition.

BIGLAND.

LESSON VII.

AGAINST QUARRELLING AND FIGHTING.

Let dogs delight to bark and bite,
 For God hath made them so;
 Let bears and lions growl and fight,
 For 'tis their nature too.

But, children, you should never let—
 Such angry passions rise;

Your little hands--were néver màde--
To teàr--éach other's--éyes.

Let lòve--through--àll--your àctions rún,
And àll--your wòrds--be mîld ;
Líve--like the blèssed Virgin's Són,
That swéet--and lòvely chîld.

His sòul--was géntle--as a lám-b,
And--as his stàture--gréw,
He grèw--in fávour--both--with mán,
And Gód, his Fáther, tò.

Now--Lòrd--of àll, he rèigns abóve,
And--from his héav'nly thróne,
He sèes--whát chîldren dwèll--in lòve,
And màrks them--for his ówn.

LESSON VIII.

THE BEAR.

The còmon bear--is a héavy looking--quàdruped, of a lárge size, and còvered--with shággy hair. It hàs--a prómínent snout, a shórt tail, and treàds--on the whóle sole--of its foòt. It is a nàtive--of néarly àll the nórthern parts--of Asia--and Eúrope, and is sàid--to be foùnd--in Ceylón--and òther--Índian islands, and àlso--in sòme parts--of A'frica--and Améri-ca. In nòrthern climates--it is--of a brówn colour; in òther parts--it is bláck; in Nòrway--it is foùnd--gréy--and éven whíte. The bláck bear--confines

itself—almost entirely—to végetable food; but the bròwn—fréquently attacks lámbs, kíd's, and èven cattle, and sùcks—their blóod, like the wéasel. Bears—are fònd-of hóney, and òften-sèek for it in trées, of which—they are éxcellent climbers, in spíte-of their àwkward appearance. The bear—is nòt-náturally—a fiérce animal; but it becòmes—a véry fòrmidable adversary—when attacked, or when deprived-of its yóung.

In its hábits—this animal—is sávage-and sólitary. It éither-resides-in the hòllow-of a trée, or sòme unfrequented wood, or-tákes up-its abòde—in thòse móuntainous precipices—that are sò difficult-of access-to the húman foot. In thèse lónely retreats, it pàsses-séveral months-in wínter—in a stàte-of torpídity, withóut mòtion-or sénse, and nèver quits them—till it is compèlled-by hùnger—to sèarch-for a frèsh supply-of food.

Although the bèar—is-of a súrly disposition, yet, when tàken yóung, it submìts—in a cèrtain degreè—to be támed; and—by being taùght—to erèct itself—on its hínder legs, moves abòut-to the sòund-of mùsic, in a clùmsy-àwkward kind-of dânce. But nò-humáne person—could have ány pleasure—in lòoking-at dâncing bèars, if they considered—that in máking them-leárn-this accomplishment, the grèatest crúelty—is práctised, such—as sètting-the póor creatures-on plàtes-of hót iron. All-such inflictions-of súffering—for the sàke-of méré amusement—should be discouráged.

In some parts of the world, hunting bears is the chief employment of the inhabitants; and in every country in which they are found, it is a matter of importance on account of their value. The flesh of the bear is reckoned a savoury and excellent kind of food, somewhat resembling pork. The paws are considered a delicacy in Russia, even at the imperial table. The hams are salted, dried, and exported to other parts of Europe. The flesh of young bears is as much esteemed in some places of Russia, as that of lambs is with us. Bear skins are made into beds, covertures, caps, and gloves. Of all coarse furs these furnish the most valuable; and when good, a light and black bear's skin is one of the most costly articles in the winter wardrobe of great men at Petersburg and Moscow. In Britain, bear skins are used for hammer-cloths for carriages, pistol-holsters, and other purposes of that nature. For those articles, such as harness for carriages, which require strong leather, that made from bears' skins is much in request. The fat of bears is used for rheumatism and similar complaints. The Russians use it with their food, and it is thought as good as the best olive oil. An oil prepared from it has been employed as a means of making hair grow. In Kamtschatka, the intestines of the bear, when properly scraped and cleaned, are worn by the females as masks, to protect the fairness of their complexions from the blackening influence of the sun when it is reflected

from the snòw. They are àlso ùsed—instead-of glàss-for wíndows. And the shóulder-blade bònes-of the ànimals—are convèrted-into síckles—for the cúttíng-of gràss.

The bèar—is òften mentioned-in Scrípture. Sólo-mon—spéaks-of a “fòol-in his fólly”—as móre-to be drèaded—than “a béar—ròbbed-of her whélps.” It was twó-shé bears—òut-of-the wood, that tòrè forty-twò-of the líttle children, who ínsolently-and profánely—mòcked Elísha, one-of God’s própheta. Dávid—pléaded-for being permítted—to encóunter Golíath—the gíant, becàuse—he had slàin—“a líon—and a béar,” that had “táken—a lámb—òut-of-his flóck.” And to illùstrate—the péaceable náture-of Chríst’s kíngdom, the prophet Isáiah—has prédícted—that the time—is cóming, when “the còw—and the bèar—shall feéd; their yòung ones—shall líe down—together.”

THOMSON’S *Lessons*.

LESSON IX.

THE BEARS AND BEES.

As twó yóung bèars, in wánton mood,
Fòrth—íssuing—from a néighb’ring wood,
Càme—where th’ indústrious bees—had stòred—
In àrtful cèlls—their lúscious hoard;
O’erjòy’d—they seìzed, with éager haste,
Luxúrious—on the rích repàst.

Alárm'd-at this, the líttle crew—
 Abóut-their eàrs—vindíctive fléw.
 The beasts, unàble-to sustain—
 Th' unéqual combat, quít-the plàin ;
 Half blínd-with ráge, and mád-with páin,
 Their nàtive shelter—they regáin ;
 There sít, and nòw—discréeter grown,
 Toò late—their ráshness—they bemòan,
 And thís--by deàr experience gáin—
 That pleàsure's--éver bought-with páin.
 Sò-when the gílded baits-of více—
 Are plàced-befóre-our lónging éyes,
 With grèedy haste—we snátch-our fill,
 And swállow down-the látent ill ;
 But-when expèrience--ópes-our éyes,
 Áwáy-the fáncied pleasure-flíes ;
 It flíes, but òh ! tóo làte—we find—
 It leàves-a réal sting-behind. MERRICK.

LESSON X.

THE WOLF.

The wolf, in its extèrnal fórm—and intèrnal
 strúcture, exáctly resèmbles-the dóg tribe, but pos-
 sèsses-nóne-of its agréèable díspósitíons—or úseful
 propènsíties. It hás, accòrdíngly, in áll ages, been
 múch detésted, and unívèrsally consídèred—as òne-
 of the móst sávage-ènémies-of mankind, that exísts-
 in the ánimál creation. In còuntries-where wòlves-

are numerous, whole droves—come down—from the mountains, or out of the woods, and join—in general devastation. They attack—the sheep-fold, and enter villages, and carry off—sheep, lambs, hogs, calves, and even—dogs. The horse—and the ox, the only—tame animals—that make—any resistance—to these destroyers, are frequently—overpowered—by their numbers—and their incessant attacks. Even man—himself—on these occasions—falls—a victim—to their rapacity. Their ravages—are always—most terrible—in winter, when the cold—is most severe, the snow—in the greatest quantity—on the ground, and food—most difficult—to be procured. Wolves—are found, with some variety, in most countries—of the Old—and New Continents; but their numbers—are very much—diminished—in Europe, in consequence—of the increase—of population, and the extension—of agriculture. At one time—they were—an exceedingly great—nuisance—in Britain, and—at a still later period—in Ireland, but in both countries—are now—completely extirpated.

Notwithstanding—the ferocity—of their nature, wolves—have been tamed. The natives—of North America, before the introduction—of dogs, employed them—in hunting, and made them—quite obedient—to command. And—in the East, they are trained—to dance—and play—a variety—of tricks; but they are almost always—found—to be wholly incapable—of attachment, and, as they advance—in life, commonly contrive—to escape—to their native woods. There

hàve been sòme instances, indéed, of wòlves—having been tàmed—to an uncómmón degree—by kíndness—and humánity. A lady—in Swítzerland—had a tàme wolf, which seèmed—to hàve—as mÚch attachment—to its mìstress—as a spániel. She had occàsion—to leàve hóme—for a féw weeks; the wòlf—evínced the gréatest distress—after her departure, and at first—refused—to take fód. During the whóle time—she was àbsent, he remàined—mÚch dejected; and—on her retúrn, as sòon—as he héard—her fóotsteps he bóunded—into the ròom—in an écstasy—of delight. Springing úp, he plàced—a pàw—on éach—of her shóuldèrs; but the nêxt moment—fèll bákwards—and instantly expired.

The wolf—is repéatedly allúded to—in Scrípture. Persons—of cráfty, víolent, and ferócious tèmper—are compàred to it: as—when it is said—in Genesis xlix, 27, that “Benjamin—shall ràvin—as a wòlf,” it mèans—that the tríbe—of Bènjamin—shall be fierce—and wárlike. When our Sáviour—says, “I sènd you—fórt—h—as shèep—in the mìdst—of wòlves,” he íntimates—that his discíples, péaceable—and gèntle, would be surróunded—by wícked men, who would thírst—for their blóod, and endèavour—to destróy them. He àlso—líkens—fálse prophets—or teachers—to rávenous wolves—in shéep’s clóthing; denòting—that thóugh—they appèared—and professèd—to be hármlèss, yet—they had nò—other víew—than to màke—a préy—of thòse—whom they preténded—to ínstrùct. And the pròphet Isáiah, when predicting—

the péaceful times-of the Góspel, mencións—that the “wòlf-shall dwéll-with the lám-b;” thàt is, men-of fierce-and sánguinary dispositions-will be sò transformed-and chánged-by the religión-of Chríst, as to becòme-génte-and tráctable, and assòciate quiétly-with thòse-whom ótherwise-they would have-been inclined-to pèsecute.

LESSON XI.

THE WOLF AND THE LAMB.

A wòlf-and a lám-b-wèrè-accidéntally-quènch-ing their thíst-to-gèther-at the sáme rivulet. The wòlf-stóod-tòwards the héad-of the stréam, and the lám-b-at sòme distance-belòw. The míschiev-ous beast, resòlved-on a quàrrel, fiercely demands, How däre you-distúrb-the wàter—which I-am drínk-ing? The pòor lám-b-áll trembling-replíes, Hòw, I beséech you, can thàt-póssibly-be the càse, since the cùrrént-sets-from yòu-to mé? Disconcerted-by the fòrce-of truth, he chánges-the accusàtion. Sís months-ago, sàys he, you vílely slándered me. Impòssible, retúrned-the lám-b; for-I was nòt then-bórn. Nò matter; it was your fáther, then, or sòme-of your relàtions; and, immédiately seízing-the ínnocent lám-b, he tòre him-to piéces. He—who is detérmined-to commít-a bád action, will séldom be-at a lòss-for a preténce.

LESSON XII.

THE PET LAMB.

The dew--was falling fást, the stàrs--began-to blínk;
 I hèard-a vóice; it sàid, " Drínk, prètty creature,
 drínk !"

And, lòoking-ó'er the hédge, befòre me-I espíed,
 A snów-white móuntain lamb, with a maíden-at its
 síde.

No òther sheep--was néar, the làmb--was áll alóne,
 And--by a slénder còrd--was tètther'd-to a stóne:
 With òne knee-on the gràss--did the líttle maíden--
 knéel,

While-to the móuntain lamb--she gáve-its évening
 meal.

The lóvely-lítte maíden--was a child-of beauty
 ráre;

I wàtch'd them--with delíght; they wère-a guíleless
 páir.

And nów--with éempty can, the maíden--túr'n'd awáy,
 But ère tén yards--were gòne, her fòotsteps--did she
 stáy.

" What áils thee, yòung one?" sàid she: " Why
 púll so-at thy còrd?

Is it not-wéll with thèe? wèll--bòth-for béd-and
 bóard?

Thy plót-of gràss--is sóft, and grèen--as gràss--can bé:
 Rèst, lítte-yòung one, rést, what ís't--that áileth
 thee?

48 INTRODUCTION TO ELOCUTION.—PART I.

What is it—thou wouldst sèek? Hast thòu forgòt-
the dáy,
When my fàther—fòund thee—first—in plàces—far
awáy?
Mány flocks—were—on the hìlls, but thòu—wast
òwn'd—by nòne,
And thy mòther—from thy síde—for évermore—was
gòne.
He tòok thee—in his árms, and in píty—bròught
thee—hòme;
A bléssed day—for thèe! then whither—wòuldst
thou—róam?
A fáithful nurse—thou hàst: the dàim—that díd thee—
yéan—
Upon the móuntain tops, nò kínder—could have
bèen.
Alàs! the mòuntain tops—which lòok—so gréen—and
fáir;—
I've heàrd—of féarful winds—and dàrkness—that
come thère:
The líttle brooks—that sèem—all pástime—and àll
pláy,
When—they are àngry, róar—like lions—for their
préy.
Here—thou nèed'st not—dréad—the ràven—in the ský;
He will not—còme to thee; our còttage—is—hard bý.
Night—and dáy—thou art sàfe—as líving thing—can bè:
Be háppy, thèn, and rést; what is't—that áileth thèe?"

WORDSWORTH.

LESSON XIII.

THE STAG, DRINKING.

A stag, quènching-his thìrst-in a cléar lake, was strùck-with the béauty-of his hórn's, which he sàw reflécted-in the wàter. At the sàmetime, observing-the extrémè slènderness-of his légs, What a pítý it is, sàid he, that sò fíne-a créature should be fùrnished-with sò déspicable a set-of spíndleshanks! What a trúly-nóble ànimal-I shòuld be, were my légs-in ány dègree-answerable-to my hórn's!—In the mídst-of thís soliloquy, he was alàrmed-with the crý-of a pàck-of hóunds. He immèdiately-bóunded-over the fórest, and lèft-his pursúers-sò fár behind, that he might-have escáped; but taking-into a thíck wood, his horns--were entàngled-in the bránches, where he was hèld--till the hóunds came úp, and tòre him-in piéces. In his lást moments--he thùs-exclaímed, How íll-do we jùdge-of our ówn-trúe advántages! The légs, which I despísed, would have bòrne me-awáy-in sáfety, hàd not-my fávourite antlers--betràyed me-to rùin.

LESSON XIV.

THE HARE AND MANY FRIENDS.

A hàre, who-in a cívil way--
 Complíed-with évery thing, like GAY,
 Was knòwn-by áll-the béstial train--
 Who haùnt-the wóod, or gràze-the pláin.

Her càre—wàs, néver—to offénd,
And évery creature—was hér friènd.

As fòrth—she wènt—at éarly dawn,
To tàste—the déw—besprinkled làwn,
Behind—she héars—the húnter's crìes,
And—from the déep—mouth'd thùnder—fliés :
She stárts, she stòps, she pánts—for bréath ;
She héars—the néar approach—of déath ;
She dóbles—to misléad—the hoùnd,
And meàsures bák—her mázy round ;
Till fainting—in the públic way,
Half deàd—with féar—she gásping—lày.

What tránsport—in her bòsom—gréw,
When first—the hòrse—appéared—in vùw !

Let mè, sàys she, your bák—ascénd,
And òwe—my sáfety—to a friènd ;
You knòw—my feèt—betráy—my flíght :
To friendship—évery burthen's light.

The hòrse replièd, Póor—hónest puss !
It griéves—my héart—to seè you—thús :
Be còmforted, relíef—is néar ;
For áll—your friènds—are—in the réar.

She nèxt—the státely bull—implóred,
And thús—replièd—the míghty lord :
Since évery beast—álive—can tèll—
That I—sincérelly—wish you wéll,
I mày, withóut offence, pretènd—
To tàke—the fréedom—of a friènd.
Lóve—càlls me—hénce ! in sùch—a case,
You knòw—all óther things—give pláce.

To lèave you-thús-might seem-unkind,
But sée, the gòat-is júst behind.

The góat remàrk'd-her púlse-was hígh,
Her lánguid hèad, her héavy èye;
Mý back, sàys she, may dò you-hárm;
The sheèp's at hánd, and wóol-is wárm.

The shèep-was féeble, and complàined-
His sídes-a lóad of wòol-sustáined:
Said-he was slów, confèssed-his féars;
For hòunds-éat shéep-as wèll-as háres

She nòw-the tróttíng calf-adréss'd,
To sàve-from déath-a friènd distréss'd.

Shall I', sàys hè, of ténder age,
In thís-impórtant care-engàge?

Older-and àbler-pàss'd you-bý:

How stróng-are thóse-how wéak-am I!

Should I-presúme-to bèar you-hénce,

Thóse friènds-of míne-may táke offénce.

Excúse me, thèn. You knów-my héart,

But déarest friènds, alàs! múst pàrt.

How shàll we áll-lamént! Adiéu!

For sée, the hòunds-are júst in víew. GAY.

LESSON XV.

THE SWALLOW.

The swállow tribe-have bílls which are shórt,
bróad-at the bènt, smáll-at the pòint, and slíghtly
cúrvéd. Their tóngue-is shórt, bróad, and clóven,
the nòstrils-are ópen, and the móuth-is wíde.

Except in óne species, the wings—are lóng, and the tail—is fórked. They have shórt-sléndér legs, and the toès—are pláced—threè befóre—and òne behind—with the excèption—of fòur species, in which—the toès—are áll-pláced fòrward. They have a pecúliar twítering voice, fly—with extrémérápídity, scárcely ever wálk, and perfòrm—áll their fúnctions—while they are—on the wing—or sítting. Their plúmáge—is glóssed—with a rích pùrple.

To the màrtins, and òther—smáll birds, the swallow—annóunces—the appróach—of birds—of préy. By a shríll—alármíng note, he súmmóns—aróund him—àll—his ówn species—and the màrtins, as soòn—as an ówl—or a háwk—appeàrs. The whóle band—then pursúe—and stríke—their ènemy—till they expél him—from the pláce, dartíng dówn—on his bàck, and rísíng—in a perpendícular líne—with pérfect secùrity. The swallow—will àlso stríke—at càts—while they are clímbing—the róofs—of hòuses.

The fòllowing—is an amúsing ínstáncé—of the mánner—in which—thése birds—will sómetímes únite—to púnish—their ènemies. A cóck sparrow—had got—into a màrtin's nést, while the òwner—was abróad; and—when he retùrned, the sáucy intruder—put his heáð—òut—of the hóle, and pècked—at the màrtin—as he attèmped—to entèr—his ówn hóuse. The póor màrtin—was gréatly provokéd—at thís ínjustíce; but was unàble—by his ówn strength, to dríve—the ènemy—òut, and to púnish him. Sò—he flew áwáy—and gáthered—a lárge flock—of swállows, who àll—

came—with a bit of clay—in their bills, and plàstered úp—the hóle—of the nèt, sò—that the spárrów—could not escápe, and died—fór wànt—of fòod—and áir—in the prìson—to wìch—he was thús confìned.

Èarly—in sprìng, when the sólar beams—begin to rouse—the ìnsect tribes—from their ánnual state—of torpídity, the swállow—is seèn—retùrning—from its lóng migrations—beyónd—the òcean; and in propór—tion—as the wèather—gróws wármer, and its ìnsect supply—incrèases, it gàthers stréngth—and actívity. The bréed—of the swállow—óught—to be chérished, as the bìrd—is of ìnfinite service—to mankind—by destróying—mýriads—of vérmin, wìch wóuld pròve—véry prejudicial—to the làbours—of the húsbandman. The fèmale—bùilds—her nèt—with gréat ìndustry—on the tòps—of chímneys, in the eàves—of hóuses, or—in the còrners—of the wíndows. She sòmetimes—bréeds—twíce a—year. The gréater part—of thèse birds—quíit—our ìsland—at the làtter end—of Sep—témber; but sòme—are sàid—to retìre—to hóles—and cávèrns, where they pàss—the wínter—in a stàte—of torpídity. It is affìrmed—that, in their tórpìd state, they can exìst—even únder water.

There is a spécies—of thìs bìrd—in the East, called—the ésculent swállow. Its nèt, wìch it tàkes twó mònth's—in búilding, is nòt only—édible, but hìghly esteemed—by épìcures, as gívìng—an éxquisite flávour—to bróths—and óther mèats. People—are nòt agréed—as to the m àtter—of wìch thèse nests—are compòsed. They are thóught—to consist—of

séa-worms—or plánts, or the égg's-of óther birds. They fòrm—an árticle-of còmmerce—in Chína, which is the príncipal market-fór them.

The swállow-and the spárraw—are mencióned-by the Psálmist-as building-their nésts-and làying-their yóung—in the sácred places-of Gód's hùuse; and he lónged-to dwéll there-as thèy did, nót merely—to gèt-a transient view-of the buildings-of the témp'le, as thèy did-when fýing-óver them, but to inhábit them, and enjòy-the bléssings—which they affórded-to the píous. It is álso-allùded to-by Sólomon, in his bòok-of Próverbs, when he sàys, “As the swállow-by fýing, so-the cùrse cáuseless-shall nót come;” thát is, a cùrse—which-we dò not-desérve, though pronóunced-by our bítterest foe, will dò us-no mòre hárm-than is dóné to us-by the swállow-fýing-over our hèads. In Isaiáh, xxxviii. 14, the kìng-of Júdah-sàys, “Like a cráne-or a swállow-sò-did I chátter;” meaning, that the nòise-of his compláining-was sòmetimes-like the nóise-of a swállow, quíck-and fréquent, and sòmetimes-like thát-of a cráne, lóud-and fríghtful. In the wrítings-of ánother prophet, the swállow-is réferréd to, where Gód-is spòken of-as repróaching-his péople-for being unmíndful-of his dðings, while the fówls-of the àir-attend-to the próper season-for mígrating. His wòrds are, “Yèa, the stork-in the héaven-knòweth-her appointed times; and the tùrtle, and the cráne, and the swállow. observe-the tíme-of their còming;

but my people-know not the judgment of the Lord."

LESSON XVI.

THE LAPLANDER.

With blue-cold nose, and wrinkled brow,
 Traveller, whence comest thou?
 From Lapland's woods, and hills of frost,
 By the rapid-rein deer-croft;
 Where tapering-grows the gloomy fir,
 And the stunted juniper;
 Where the wild hare and the crow-
 Whiten-in surrounding snow;
 Where the shivering huntsmen-tear
 Their fur coats from the grim-white bear;
 Where the wolf and northern fox-
 Prowl among the lonely rocks;
 And tardy suns to deserts drear,
 Give days and nights of half-a year:
 From icy oceans, where the whales-
 Toss in foam their lashing tails;
 Where the snorting-sea-horse-shows
 His ivory teeth in grinning rows,
 Where, tumbling in their seal-skin coat,
 Fearless the hungry fishers float,
 And, from teeming seas, supply
 The food their niggard plains deny.

BARBAULD.

LESSON XII.

OF EXCHANGES.

But why should not every man make what he wants for himself, instead of going to his neighbours to buy it? Go into the shoemaker's shop, and ask him why he does not make tables and chairs for himself, and hats and coats, and every thing else which he wants; he will tell you that he must have a complete set of joiner's tools to make one chair properly—the same tools as would serve to make hundreds of chairs. Then if he were also to make the tools himself, and the nails, he would need a smith's forge, and an anvil, and hammers: and, after all, it would cost him great labour to make very clumsy tools and chairs, because he has not been used to that kind of work. It is therefore less trouble to him to make shoes that he can sell for as much as will buy a dozen chairs, than it would be to make one chair for himself. To the joiner, again, it would be just as great a loss to attempt to make shoes for himself; and so it is with the tailor, and the hatter, and all other trades. It is best for all that each should work in his own way, and supply his neighbours, while they, in their turn, supply him.

But there are some rude nations who have very little of this kind of exchange. Every man among them builds himself a cabin, and makes

clóthes-for himsèlf, and a canóe-to gò-a-fishing in, and a físhing rod-and hóoks-and línes, and àlso dárts-and a bòw-and árròws-for hún-ting, besides-tilling-a líttle land-perhàps. Súch people-are áll-múch wórse off-than the póor-among ùs. Their clóthing-is nóthing-but cóarse mats-or ráw hides; their càbins-are nó better-than píg-sties; their canòes-are ónly hóllow trees, or báskets-made-of bárk; and áll-their tòols-are clúmsy. When évery man-dòes-évery thing-for himsèlf, évery thing-is bádly done; and a féw hundreds-of thése savages-will be-hálf starved-in a cóuntry-which would maintàin-tén times-as mány thòusands-of ùs-in múch greater-còmfort.

LESSON XVIII.

THE HARPER.

On the grèen banks-of Shánnon, when Shéelah-
was nígh,

No-blítche-Irish lad-was so háppy-as I;

No hàrp-like my ówn-could sò chéerily plày,

And wheréver-I wènt-was my póor dog-Trày.

When-at làst-I was fórced-from my Shéelah-to párt,

She sàid, while the sòrrow-was bíg-at her héart,

Oh, remémber-your Shéelah, when fár, far awáy,

And be kìnd, my déar Pat, to your póor dog-Tray.

Póor dóg! he was fáithful-and kìnd-to be sùre,

And he cónstantly lóved me, althóugh-I was póor;

When the sòur-looking fòlks—sént me—héartless
 awáy,
 I had álwáys—a friénd—in my póor dog-Trày.
 When the roàd—was sò dárk, and the nìght—was
 sò cóld,
 And Pàt—and his dòg—were gròwn wéary—and óld,
 How snúgly—we slépt—in my òld coat-of gráy,
 And he líck'd me—for kíndness—my póor dog-Trày.
 Though my wàllet—was scánt, I remémber'd—his
 cáse,
 Nor refúsed—my lást crust—to his pítiful face;
 But he díed—at my féet, on a cóld-wínter's day,
 And I plàyd a lámént—for my póor dog-Trày.
 Where nòw—shall I gó? póor, forsáken, and blínd,
 Can I find one—to guíde me, so fáithful—and kínd?
 To my swéet-nátive villáge, so fár, far awáy,
 I can nèver retúrn—with my póor dog-Trày.

CAMPBELL.

LESSON XIX.

COMMERCE.

There is àlso—múch úseful exchánge—among díf-
 ferent nátións, which wè call—cómmerce. All coun-
 tries—will not prodùce—the sáme things; but, by
 mèans—of exchánges, éach country—may enjóy áll—
 the prodùce—of áll others. Cotton—would not grów
 hère, except—in a hót-house: it gròws—in the fields—
 in Amériка; but—the Amériкans—cannot spín—and

wéave it--sò cheaply--as wé can, becàuse--we have móre skill--and bétter machìnes; it ànswers bést, thèrefore, for thè--m-to sènd us--the còtton wóol; and thèy--take--in exchànge--part--of the còtton--màde--into clóth; and thús--both wè--and thèy--are bést supplied. Téa, again, comes--from Chína, and sùgar--from the Wést Indies.--Néither of them--could be ráised hère--without a hót-house; no móre--can óranges, which còme--from Pórtugal. But--we gèt áll thèse things--in exchànge--for kníves, and scíssors, and clóth, which--we can màke múch better--and chéaper--thàn--the Chinése, and Wést Indians, and Pórtuguese; and sò bóth parties--are bétter off--thàn--if they màde évery thing--at hóme.

How úseful--wàter is--for cómmerce! The sea--sèems--to kèep--different countries--séparate; büt--for the púrposes--of cómmerce, it ráther--brings them--to géthèr. If there wère ónly lánd--between this country--and América, we should have--nó cotton; for the càrriage of it--would còst móre--thàn--it is wóρθ. Thínk--how--mány horses--would be wánted--to draw--such a lóad--as còmes--in óne ship; and thèn--they must éat--and rést--while--they were trávelling. But the wínds--are the hórses--which càrry--the ship--álóng; and they còst us--nóthing--but to sprèad--a sáil. Thén too, the ship--mòves éasily, becàuse--it floàts--on the wàter, instead--of drágging--on the gròund--like a wággon. For this reason--we have canáls--in mány places, for the púrpose--of brínging goods--by wàter.--One--or--twó horses--can éasily

draw-a barge alóng-a canál-with a loàd—which twice as màny-còuld not móve, if it wère-on the gróund.

Whàt fólly, as wèll-as sín, it is, for différent nations—to be jéalous-of óne another, instead-of tráding together-péaceably, by which—all-would be richer-and bétter off! But-the bést gifts-of Gód—are given-in váin—to thòse-who are pèrvèrse.

LESSON XX.

THE FOLLY OF PRIDE.

If there bè ány thing—that makes húman nature—appear ridiculous—to bèings-of supérior faculties, it mùst-be pride. They knòw só well—the ványty-of thòse imáginary perfections—that swèll-the héart-of màn, and of thòse little supernúmerary advàntages-of bírth, fórtune, or títle, which óne man-enjoys-abóve another, that it mùst cértainly véry much-astónish, if it dóes not-véry much-divért them, when they seè-a mórtal-pùffed úp, and váluing himself-abóve-his nèighbours, on ány-of thése accounts, at the sáme time—that he is líable—to àll-the cómmon calamities-of the spècies.

To sèt thís thought-in its trúe light, we shall fáncy, if you pleàse, that yónder móle-hill—is inhàbited-by réasonable creatures; and—that évery pismire (his shápe-and wáy-of life-óonly excèpted) is endòwed-with húman passions. Hòw-should we

smíle—to héar one-give-an accóunt-of the pédigrees, distínctions, and tíles, that réign amòng them!— Obsérve—how the whóle swarín—divide-and make wáy—for the písmire—that pàsses alóng! You must understànd—he is an émmet-of quálity, and has bétter blood-in his vèins—than ány písmire-in the móle-hill. Dò you not-sée—how sénsible—he is-of it, how slówly—he màrches fòrward, how the whóle rabble-of ànts—kèep-their distância? Hère—you may obsérve óne—placed-upòn-a little eminence; and lóoking down—on a lóng row-of lábourers. He is the ríchest insect-on thís side-the hillock: he has a wàlk-of hálf-a-yard-in léngth, and a quárter-of an inch-in bréadth: he keèps-a húndred ménial servants, and has—at leàst fifteen bárley-corns-in his gránary. He is nòw chídìng-and enslávìng—the émmet—that stànds befòre him, òne whó, for àll that wé can discòver, is as góod-an èmmet—as himsèlf.

But hère—comes-an insèct-of ránk! Dò not you percèive—the líttle whíte straw—that he càrries-in his móuth? Thát straw, you must understànd, he wòuld not-párt with—for the lóngest tract—abòut—the móle-hill: you cànnòt conceive—what he has undergòne—to púrchase it! See—how the ànts—of àll qualities-and condítions—swàrm-abòut him! Should thís straw-drop òut-of his mouth, you wòuld seè—all this-númerous circle-of attendànts—fòllow—the nèxt—that tóok it-up; and leàve—the discàrded insect, or run òver-his báck, to còme-to his succèssor.

If nòw-you have a mínd—to seè-the ládies-of the mòle-hill, obsèrve first-the písmire—that lístens-to the èmmet-on her léft hand, at the sámè time—that she seéms-to turn awáy-her hèad fróm him. He tèlls thís póor insect—that shè-is a supérior being; that her èyes-are bríghter-than the sún; that lífe-and déath-are-at her dispósál. She believes him, and gíves herself-a thóusand líttle airs-upòn it. Mark-the váníty-of the písmire-on her ríght nand. She can scárcely crawl-with áge; but-you must knòw-she válués herself-upòn her bírth; and, if you mínd, she spùrns-at évery one—that còmes-withìn-her réach. The líttle nímbles coquette—that is rúnníng-by the síde of her, is a wít. She has bròken-mány a písmire's héart. Dò-but obsèrve-what a dróve-of admírrers-are rúnníng-áfter her.

We shall hère finish-thís ímágináry scene. But first-of àll, to dráw-the pàrrallel clóser, we shall supposé-if you plèase, that déath-comes dówn-upon-the mòle-hill, in the shàpe-of a cóck-sparrow; and pícks up, withòut dístíntíon, the písmire-of quálity-and his fláttérers, the písmire-of súbstánce-and his dáy-labourers, the whíte straw-offícer-and his sýcophants, with àll-the ládies-of ránk, the wíts, and the béauties-of the mòle-hill.

Mày we not-ímagíne, that béíngs-of supérior nature-and perféctíons, regàrd-àll the ínstánces-of prídè-and váníty-among our ówn spécies, in the sámè kínd-of víew, when they tàke-a súrvey-of thòse—who inhábít thís éarth; or (in the làngúage-

of an ingénious Frénch poet,) of thóse pismires--
that pèople this héap-of dírt, which húman vanity--
has dívided-into climátes-and régions?

Guardian.

LESSON XXI.

TO THE CUCKOO.

Hail, beáuteous strànger-of the gróve!
Thou mèssenger-of spríng!
Now héaven--repairs-thy rúral seat,
And wóods--thy wèlcome-síng.
Whàt time--the dáisy-decks-the gréen,
Thy cértain voice--we héar;
Hàst thou-a stár--to gúide-thy pàth,
Or màrk-the rólíng year?
Delíghtful vísítant! with theè--
I háil--the tíme-of flówers,
And hèar--the sóund-of mùsic swéet--
From bìrds-amòng-the bówers.
The schóol-boy, wàndering-through the wóod--
To plùck-the prímrose gáy,
Stárts, thy cúrious voice-to héar,
And ímitates-thy lày.
Whàt time--the pèa-puts ón-the blóom,
Thou fíest--the vócal vàle,
An ánnual guèst, in óther lands--
Anóther spríng-to háil.

Swéet bird! thy bòwer—is éver gréen,

Thy skỳ—is éver cléar;

Thòu—hast nò sórrow—in thy sòng,

Nò wínter—in thy yéar.

O! cóuld I—fly, I'd fly—with thée;

We'd màke, with jóyful wíng,

Our ánnual vísit—o'er the glóbe,

Compànions—of the spríng.

LOGAN.

LESSON XXII.

THE MASK OF NATURE.

Who—is this béautiful virgin—that appróaches,
clothed—in a ròbe—of líght gréen? She has a gàr-
land—of flówers—on her heàd, and flòwers—spríng
up—wheréver—she sèts—her fóot? The snów—which
còvered—the fíelds, and the íce—which wàs—on the
rívers, mèlt awáy—when she breáthes—upòn them.
The yóung lambs—frísk—aboùt her, and the bìrds
wárble—to wélcome—her còming; when they sée her,
they begín—to chóose—their màtes, and to búild—
their nèsts. Yóuths and máidens, have ye séen—
this beàùtiful virgin? If ye hàve, téll me—whó
she is, and whàt—is her náme.

Whó is thís—that còmeth—from the sóuth, thínly
clad—in a líght transparént garment? Her breath—
is hót—and súltry; she seèks—the refrèshment—of the
còol shade; she seèks—the cléar streams, the crýstal
brook, to bàthe her lánguid limbs. The broòks—

and rìvulets—flý from her, and are dried up—at her approach. She còols—her párched lips—with bérries, and the gráteful acid—of frúits. The tánned háy-makers—wélcome—her còming; and the shéep-shearer, who clips—the fléeces—of his fìock—with his sòunding shears. When she còmeth, let me lié—under the thíck shade—of a spréading beech-tree; let me wálk with her—in the éarly morning, when the déw—is yèt—upon the gráss; let me wánder with her—in the sóft twilight, when the shèpherd—shúts—his fòld, and the stár—of the èvening—appéars. Whó is shè—that còmeth—from the sóuth? Yóuths—and máidens, téll me, if you knòw, whó is she, and whàt—is her náme.

Whó is hé—that còmeth—with sóber pace, stéaling upòn us—únawares? His gárments—are rèd—with the blóod—of the gràpe, and his témples—are bòund—with a shèaf—of rípe wheat. His hàir—is thín, and begíns—to fàll, and the áuburn—is míxed—with móurnful grèy. He shàkes—the brówn nuts—from the trée. He wínds—the hórñ, and càlls—the hùnters—to their spórt. The gùn sòunds. The trémbling pártridge, and the béautiful phéasant flùtter, bléeding—in the áir, and fàll déad—at the spórtsman's feet. Yóuths—and máidens, téll me, if ye knòw, whó is he, and whàt—is his náme?

Whó is hé—that còmeth—from the nórt, in fúr—and wárm wool? He wràps—his clóak—clóse abòut him. His hèad—is báld; his beàrd—is màde—of shárp ícicles. He lòves—the blázíng fire, hígh píled—upòn the héarth, and the wíne—spàrkling—in the glàss.

He binds-skates-to his feèt, and skims over the
frózen lakes. His brèath-is píercing-and còld, and
nò liddle flower-dàres-to péep-above-the súrface-of
the gròund, when hè-is bý. Whatèver-he tóuches--
tùrns-to íce. Yóuths-and máidens, do you sée him?
He is cóming upòn us, and sóon-will be hère. Téll
me, if you knòw, whó he is, and whàt-is his náme.

BARBAULD.

LESSON XXIII.

THE BUTTERFLY AND THE SNAIL.

All úpstarts, insolent-in pláce,
Remìnd us-of their vúlgar ràce.
As, in the sùnshine-of the mórn,
A bùtterfly, but nówly bòrn,
Sat próudly, pérking-on a ròse,
With pért concéit-his bòsom glóws;
His wings, all glórious-to behóld,
Bedròpt-with ázure, jét, and góld,
Wíde-he displáys; the spángled dew--
Reflects-his éyes-and várious hue.
His nòw-forgóttén friènd, a snáil,
Beneàth-his hóuse, with slímy tràil,
Cràwls-o'er the gráss; whóm--when he spíes,
In wráth-hè-to the gárd'ner-cries:
“ What mèans-yon peásant's dáiely toil,
From chóking weeds-to ríd-the sóil?

Wh wáke you—to the mórning's cáre ?
 Why—with nów arts—corrét—the yéar ?
 Why glòws—the peách—with crímson hue ?
 And why—the plúm's—invítíng blúe ?
 Were thèy—to feást—hís tàste desígn'd,
 That vèrmin—of vorácious kind ?
 Crúsh thèn—the slów, the pílt'ring ràce ;
 So—púrge—the gàrden—from disgráce.”
 “ What arrógance !” the snáil replíed ;
 “ How ínsolent—is úpstart prídè !
 Hadst thòu not—thús, with ínsult váin,
 Provòk'd my pátiènce—to compláin,
 I had concèal'd—thy méaner birth,
 Nor tráced thee—to the scúm—of èarth.
 For scàrce níne suns—have wàk'd—the hóurs,
 To swèll—the frúit—and pàint—the flów'rs,
 Since I—thy húblèr life—survey'd,
 In bàse—and sòrdid guise—arráy'd :
 A hídeous ínsect, víle, uncléan,
 You dràgg'd—a slów—and nóisome train ;
 And—from your spíder—bowels—dréw—
 Fóul film, and spùn—the dírtý clue.
 I ówn—my húblè life, gòod fríend ;
 Snàil—was I bórn, and snáil—shall énd.
 And whàt's—a bútterfly ? At best
 He's bút—a càterpillar drést ;
 And áll—thy ràce (a nóm'rous sèed)
 Shall pròve—of càterpillar brèed.”

GAY

LESSON XXIV.

THE WHISTLE.

When I was a child, about seven years of age, my friends, on a holiday, filled my pocket with halfpence. I went directly toward a shop where toys were sold for children, and being charmed with the sound of a whistle—that I met by the way, in the hands of another boy, I voluntarily offered him all my money for it. I then came home, and went whistling over the house, much pleased with my whistle, but disturbing all the family. My brothers, and sisters, and cousins, understanding the bargain I had made, told me I had given four times as much for it as it was worth. This put me in mind what good things I might have bought with the rest of the money; and they laughed at me so much for my folly, that I cried with vexation. My reflections on the subject gave me more chagrin, than the whistle gave me pleasure. This little event, however, was afterwards of use to me, the impression continuing on my mind; so that often, when I was tempted to buy some unnecessary thing, I said to myself, “Do not give too much for the whistle;” and so I saved my money.

As I grew up, came into the world, and observed the actions of men, I thought I met with many, very many, who “gave too much for the whistle.”

When I saw any one too ambitious of court-favour, sacrificing his time in attendance on levees,

his repóse, his líberty, his vírtue, and perhàps-his friends, to attáin it, I sáid-to myself, " This man-gives too much-for his whístle."

When I sàw anóther-fond-of populáry, cónstantly emplóying himself-in polítical bustles, neglècting-his ówn affairs, and rúining them-by thàt neglect; " He pàys, indéed," said I, " too much-for his whístle."

If I knèw-a míser, who gave úp-évery kind-of cómfortable living, àll-the pléasure-of dóing good-to óthers, and the ésteem-of his féllow-citizens, and the jóys-of benévólent friendship, for the sàke of accúmulating wéalth: " Póor man!" said I, " you indéed-pay too much-for your whístle."

When I mét-a màn-of pléasure, sàcríficing évery láudable impròvement-of mínd-or of fòrtune, to mère sénsual gratification; " Mistáken man!" said I, " you are províding páin-for yourself, insteàd-of pléasure; you gíve too much-for your whístle."

If I sàw one-fond of fíne clothes, fíne furniture, fíne equipage, àll abóve-his fòrtune, for whích-he contràcted débts, and énded-his careèr-in prísón; " Alás!" said I, " he has pàid déar, véry dear-for his whístle."

In shórt, I concèived-that gréat part-of the míseries-of mankind-are bróught upon them-by the fàlse estimate-they màke-of the vàlue-of thìngs and-by their gíving too much-for their whístles.

FRANKLIN.

D

LESSON XXV.

THE BIRDS.

Tribes of the áir ! whose fávoured race—
 May wànder-through the reálm-s of spáce,
 Frée guests of éarth-and ský ;
 In fórm, in plúmage, and in sòng,
 What gifts of náture—màrk-your thròng—
 With bríght varietà !

Nor díffer lèss-your fórms, your flíght,
 Your dwèllings—híd-from hóstile síght,
 And the wíld hàunts—ye lòve ;
 Birds of the géntle beak ! how déar—
 Your wóod-note—to the wánderer's ear,
 In shádow-y vâle—or gróve !

Fàr óther scenes, remóte, sublíme,
 Where swàin-or húnter—mà-y not clímb,
 The móuntain-èagle séeks ;
 Alóne-he rèigns, a mónarch thère,
 Scarce-will the chámóis' foòtstep—dare
 Ascénd-his Alpine peàks.

O'thers—there àre, that màke-their home—
 Whère-the whíte bìllows—róar-and fóam—
 Àróund-the o'erhánging rock ;
 Féarless—they skìm-the ángry wàve,
 Or shèltered-in their séa-beat càve,
 The témpet's fùry móck.

Where Afríc's-búrníng rèalm—expánds,
 The óstrich—háunts-the désert sànds,
 Parched-by the bláze-of dà-y ;

The swán, where nórtthern rivers-glíde,
Thróugh-the táll reeds-that frínge-their tíde,
Floàts gráceful-ón her wày.

The cóndor, whère-the Andes-tówer,
Sprèads-his bróad wing-of prídè-and pówer,
And máný-a stórm defíes ;
Bríght-in the órient réalms-of mórn,
All béauty's ríchest hòes--adórñ-
The Bìrd-of Páradise.

Sóme, amídst In'dia's groves-of pálm,
And spícy fòrests-breàthing bálm,
Weàve sóft-their péndant nèst ;
Sóme-deep-in Wéstern-wìlds, dísply-
Theír fáiry form-and plùmage gáy,
In ráinbow còlours-drést.

Others-no váried sòng-may póur,
May bóast-no éagle plume-to sóar,
No tínts-of líght-may wéar ;
Yèt, knów, our heávenly Fàther-guídes-
The léast-of thèse, and wéll provídes-
For éach, with ténderest càre.

Shall Hé not-thèn-thý guàrdian-bé ?
Will not-his áid-extènd-to thée ?
Oh ! sáfely-màý'st thou rést !—
Trùst-in his lóve, and è'en-should páin,
Should sórrow--témp't thee-to compláin,
Knów, what Hé wìlls-is bést.

HEMANS.
D 2

LESSON XXVI.

EUROPE.

It is uncertain—whence this quarter of the world—derived its name. The traditions of the Gréeks say—that it was from a Phenician princess, named Európa; and it may have been—that such a person, leading one of the first migrations—from the west of Asia, gave her name—to that part of the coast—on which her followers first settled, from which, as they spread to the north—and west, it gradually extended to the whole continent. But the subject—is involved in the gréatest obscurity, and is not of só much impòrtance—as to make it worth while to endeavour—to séparate it from the fábles—with which it is interwóven.

In the còurse of the fréquent wars—in which—the Européan states—have been engagéed, they have óften chànged—their political boundaries; but there are cértain gránd náatural features—which remàin álwáys—the sàme, and which—are quíte sufficient—to gíve—a géneral ídea of the kíngdoms, into which this portion of the wòrld—is dívided. Beginning—at the nórt h, Nòrway—and Swéden—form—one gréat peninsula, more than a thóusand míles—in léngth, and bòunded on the nórt h—by the A'rtic ocean, on the wèst—by the Atlántic, and on the sòuth—and éast—by the Báltic sea. This peninsula—is náaturally dívided into twó kíngdoms—by a chàin of lófty mountains, which ínterséct it—from nórt h to sòuth.

Russia presents the appearance of a vast plain, extending from the Northern ocean to the Black sea, and from the river Vistula to the borders of Asia. Another great plain extends from the Vistula westward to the Atlantic ocean, and is bounded by the Baltic and Atlantic on the north, and by the Carpathian mountains, the Alps, and the river Rhine on the south. This plain comprehends the states of Germany, and the kingdoms of Denmark and Holland. France and the Netherlands have a remarkably compact appearance, and present a bold frontier on all sides. They have the English Channel on the north, the Atlantic ocean on the west, the Alps on the east, and the Mediterranean sea and the Pyrenees on the south. Spain and Portugal form the second great peninsula of Europe, being surrounded on all sides by water, except where they are joined to France by the Pyrenees. The third great peninsula is Italy, which is intersected by the Apennines, a branch of the Alps, running in a south-easterly direction from the shores of the Gulf of Genoa to the Gulf of Taranto. To the north of Italy lies Switzerland, the highest inhabited land in Europe, and peculiarly fitted for being the residence of a free, bold, and warlike people. The banks of the Danube present another of the great plains of Europe, comprehending the chief part of the Austrian empire. Southward lie the ancient countries of Thrace, Macedon, Epirus, and Thes-

saly, forming the Européan part of the Túrkish dominions. The countrý-to the sòuth-has bèen again estàblished into a séparate state, retaining the clàssic name of Gréece.

The íslands of Eùrope-are of at leàst égal importance-with the countríes-on the còntinent. Gréat Britain-and Íreland-form the most pòwerful kingdom-in the wòrld. Iceland-is fùll of ínterest, whether-we regàrd-its inhàbitants, its hístory, or its nàtural phenòmena. The Bálearic íslands-were-as fàmous-in àncient, as Còrsica is-in mòdern times. The nàmes-of Sícily-and Crète-are clòsely connected-with the hístories of Gréece-and Ròme.

Besides-the nùmerous arms-of the sèa, which have bèen-the hìghways-of the wòrld-to sèafaring nations-in àll ages, Europe-boasts-of mány nòble rívers, which nòt only-féertilize-the countríes-through which-they fìow, but sèrve-to introducere the productions-and impròvements-of óther lands. Of thèse-the príncipal-àre-the Thámes, the Rhíne, the Táguis, the E'bro, the Rhóne, the Dánube, and the Vólga.

The clímate-of Eùrope-varies-from the ícy coldness-of the Arctic region-to the génial sun-and refréshing breezes-of the countríes-on the Mediterránean. In gèneral-it is vèry salubrious; and, though óther regions-have been fàvoured-with a rícher soil-and móre luxuriant productions, nòne of them-are possèssed-by a populátion-sò frée, àctive, and enlíghtened. In sòme periods-

both of áncient and of módern history, the nàtions of Eúrope have hèld in subjéction—almòst évery óther part of the hàbitable world; and, though they have nów lòst múch of their polítical power, yet the móral influence—stíll remàins with them. Sò far—as we can réad the fúture designs of Próvidence—from the présent aspect of affairs, it is—from the nàtions of Eúrope—that áll gréat efforts—to enlighten the nàtions—which stíll dwell in dárkness, and in the région of the shàdow of déath, múst proceed.

LESSON XXVII.

DAY: A PASTORAL.

Morning.

In the bàrn—the ténant cock,
 Clóse to pártlet—perch'd-on hígh,
 Brískly cròws (the shèpherd's clóck!)
 Jocund—that the mòrning's nìgh.
 Swíftly—from the mòuntain's brów,
 Shádows, núrse'd-by nìght, retíre:
 And the péeping sùnbeam, nów,
 Páints—with góld—the vèllage spíre.
 Phílomel—forsákes—the thórn,
 Pláintive—whère-she prátes-at nìght;
 And the lárk, to méet—the mórn,
 Soàrs beyónd—the shépherd's sight.

From the lów-roof'd cóttage ridge,
 Séethe chátting swàllow-spríng;
 Dártíng-thróùgh-the óne-arch'd bridge,
 Quíck-she díps-her dáppled wing.

Now-the píne-tree's wáving top—
 Géntly greets-the mórning gale:
 Kídlings-nòw begín-to cròp—
 Dáísies, in the déwy dale.

From the bálmy sweets, unclóy'd,
 (Réstless-till her tásk-be dónè,)
 Nòw-the búsy bee's emplóy'd,
 Síppling déw-befóre-the sún.

Swéet,—O swéet, the wárbling throng,
 On the white emblóssom'd spray!
 Nàture's univérstal song—
 Echoes-to the rísing day.

Noon.

Férvid-on the glítt'ring floòd,
 Nòw-the nóontide ràdiance-glóws,
 Dróoping-o'er its ínfant bùd,
 Nòt a déw-drop-decks-the róse.

By the bróok—the shèpherd dínes;
 Fróm-the fíerce merídlan heat—
 Shéltér'd-by the bránching pines,
 Péndant-ò'er his grássy seat.

Nòw-the flóck-forsàkes-the gláde,
 Whère unchéck'd, the sùnbeams fáll;

Sure--to find-a pleásing shade--
By the ívy'd ábbey wall.

Echo--in her áiry round,
Over ríver, róck, and híll,
Cànnòt cáтч-a síngle sound,
Save-the cláck-of yónder míll.

Cattle--còurt-the zéphyrs blánd,
Whère-the stréamlet-wànders cóol;
Or with lánguid sílence--stánd--
Mídway-in the márshy pool.

Not a léaf--has leàve-to stír,
Nàture's lúll'd, seréne, and stíll;
Quíet--e'èn-the shèpherd's cúr,
Sléeping-on the héath-clad híll.

Lánguid--is the lándscape róund,
Till-the frésh descéding shower,
Gráteful-to the thírsty gróund,
Ráises--ev'ry fáinting flower.

Evening.

O'er-the héath--the hèifer stráys--
Frée (the fúrròw'd task--is dóne);
Nòw-the víllage wíndows--bláze,
Búrnish'd-by the sétting sun.

Nòw-he hídes behínd-the híll,
Sínking-from a gólden sky;
Can the péncil's mímic skíll--
Cópý-the refùlgent dye?

Trudging—as the plóughmen gò
 (To the smóking hamlet bóund,)

Giant-like—their shàdows gròw,
 Lénghthen'd—ó'er-the lével ground.

Where-the rísing forest-spréads—
 Shéltér—for the lórdly dome,
 To their hígh-built áiry beds,
 See-the róoks—returning hóme.

As the lárk, with várioed tune,
 Cárols-to the év'ning, lóud,
 Mark-the míld respléndent moon—
 Bréaking—thróugh-a párted cloud !

Now-the hérmít-owlet—péeps—
 From the bárn, or twísted brake ;
 And the blúe mist—slówly créeps—
 Cúrling-on the sílver lake.

Trípping thróugh-the sílken grass,
 O'er-the páth-divided dàle,
 Mark-the róse-complexion'd láss,
 With her wéll poised mílking-pail !

Línnets, with unnúber'd notes,
 And the cúckoo-bird-with twó,
 Tùning swéet-their méllow throats,
 Bid-the sétting sun—adiéu.—CUNNINGHAM.

LESSON XXVIII.

AMERICA.

América, or the Név World, is separated—into
 twó sub-divisions—by the Gùlf-of México—and the

Caribbeán sea. Són after--it was discòvered, this vást continent--was seized upon--by sèveral--of the nàtions--of Eúrope; and éach nation--appèars--to have obtained--thàt portion of it, which was móst adapted--to its prévious habits. The United States, the gréater part--of which--was peòpled--by E'nglish settlers, while they possèss--the finest inland communication--in the wòrld, are ádmirably placed--for intercourse--with the Wést India-Islands, and with Eúrope. The Brazils--are wèll situated, on the òther hand, for exténder--the influence--acquired--by the Pòrtuguese, for becòming--the empòrium--between Eùrope--and the Eást, and for recèiving--into their ówn soil, and reàring--to perféction, the rích productions--of the Asiátic islands, which the Pòrtuguese--have lòst--for éver. The Uníted States--possess--évery variety--of température--and of sóil, from the snòws--and bårrenness--of the Rócky Mountains--to the perpétual bloom--of Flórida; while the Brázils, to the nóth--and towàrds--the Equátor, approach--the clímate--and luxúriance--of A'frica, and towàrds--the soúth, are àble--to réar--the téa-plant--and the óther productions--of Chína. The Spániards--in the Nèw--as in the O'ld World, and in mòdern--as in áncient times, are the grèat possessors--of mínes. They spréad themselves--along--the bàck--of the Andes, as óther nations--spréad themselves--along--the vàlleys--of rívers, and live, an aë'rial people, abóve--the cloúds, having bùilt--their cities--in the púrer--and higher regions--of the àir.

And, while the Americans—are placèd—óver against Europe, and the Brazilians—are advantágeously situated—in the nèighbourhood—of Africa, the Spàniards, from Chìli, Perú, the wèst—of Colúmbia, and Mèxico, overloòk—that vást ocean—which will sóon ópen to them—a communicàtion—with Chína—and the islands—of the South Sea, and connèct, by a nów channel, the góld—and sílver—of the West—with the rích productions—of the Eást.

DOUGLAS.

LESSON XXIX.

THE SLUGGARD.

'Tis the vòice—of the slúggard—I hèard him—
compláin,

“You have wàked me—tòó sóon, I must slúmber
agàin.”

As the doòr—on its hínges, so hè—on his béd—
Tùrns—his sídes, and his shóuldèrs, and his héavy
hèad.

“A líttle more—sléep, and a líttle more—slúmber.”
Thus he wàstes hálf his dàys, and his hòurs—with-
out númer;

And whèn—he gets úp, he sìts fòlding—his hánds,
Or wàlks about—sáunt'ring, or trífing—he stànds.

I pàss'd by—his gárden, and sàw—the wíld bríer,
The thórn—and the thístle—grow bróader—and hígher;

The clòthes--that háng on him--are tùrning-to rágs;
And his mònèy--stíll wástes, till he stárves--or he
bégs.

I màde him-a vísit, still hóping-to find--
He had tàken móre càre-for impròving-his mínd;
He tòld me-his dréams, talked-of éating-and
drínking,

But he scàrce--reads his Bíble, and néver lòves
thínking.

Said I thèn-to my héart, "Hèrè's a lèsson-for me,
Thát màn's--but a pícture--of whàt-I might bé;
But thànks-to my fríends--for their càre-in my
bréeding,

Who táught me-betìmes--to lòve wórking-and
réading."

LESSON XXX.

THE LOST CAMEL.

A dèrvis--was jóurnèying alòne-in the désert,
when twó merchants--súddenly mèt him. "You
have lòst a cámel," said hè-to the merchants.
"Indeèd--we háve," they replíed. "Was he not
blínd-in his ríght eye, and làme-in his léft leg?"
said the dèrvis. "He wàs," replíed-the mérchants.
"Had he lòst-a frónt tooth?" said the dèrvis.
"He hád," rejoíned-the mérchants. "And wás he
not-loaded-with hóney-on òne side, and whéat-
on the òther?" "Most cértainly-he wàs," they

replied ; “ and—as you have séen-him-so látely, and márked him-sò partícularly, you cán, in áll proba-bility, condúct us-tò him.” “ My fréinds,” said the dèrvis, “ I have néver seen-your càmel, nor èver héard of him, but-from yourséives.” “ A prètty story, trúly !” said-the mérchants ; “ but whère—are the jéwels, which fòrmed-a párt-of his càrgo ?” “ I have néither seèn-your càmel, nor your jéwels,” repeàted-the dèrvis. On this, they séized-his pèrson, and fòrthwith húrried him-befòre-the cádi, where, on the stríctest search, nóthing—could be fòund upòn him, nor—could ány evidence—whatéver—be addúced-to convíct him, either of fálsehood—or of théft. They were thén abòut—to procéed agàinst him—as a sórcerer, when the dèrvis, with gréat calmness, thús—addréssed—the cóurt :—“ I have beèn múch amused-with your surpríse, and own—that there hàs been—sóme ground-for your suspícions ; but I have líved lóng, and alóne ; and I can fínd ámple scope-for obser-vátion, èven-in a désert. I knéw—that I had cròssed—the tràck-of a càmel—that had stráyed—from its òwner, because—I sàw nó mark-of ány hùman footsteps—on the sáme route ; I knéw—that the animal—was blínd-in óne eye, because—it had cròpped—the hérbage—ònly—on óne side-of its páth ; and I percèived—that it was làme-in óne leg, from the fáint impressíon—that partícular foot—had pro-dúced-upòn the sánd ; I conclúded—that the ànimal—had lòst óne tooth, because—wherèver—it had grázed,

a smàll tuft-of hèrbage--was lèft uninjured, in the céntrè-of its bìte. As to thát--which fòrmed-the búrden-of the bèast, the búsy ants--infòrmed me--that it was córn--on the óne side, and the clústering flies--that it was hóney-on the òther."

LESSON XXXI.

LINES SENT TO THE IRISH HARP SOCIETY,
ASSEMBLED ON ST. PATRICK'S DAY.

The hárp--that in dàrkness-and sìlence forsáken,
Had slúmbered--while àges rólled slówly alóng,
Once móre-in its ówn nátive land--shall awáken,
And pòur-from its chórds--all the ráptures-of sòng.
Unhùrt-by the mìldews--that ò'er it-were stéaling,
Its stríngs-in fúll chórus--shall wàrble sublíme--
Shall róuse--all the árdour-of pátriot féeling,
And snáitch-a bríght wrèath--from the rélics-of time.
Sweet hárp! on some tàle of pást sórrow--while
dwèlling,
Still pláintive-and sád--breathes the múrmering
sòund;
The bríght sparkíng tèar-of fònd sýmpathy--swél-
ling,
Shall fréshen the Shàmrock--that twínes thee-
aròund.
Sweet hárp! o'er thy tònès--though with fèrvent
devòtion,
We míngle-a pátriot smíle--with a téar,

Not fainter—the smiles, not léss pure—the emótion,
 That waits—on the caúse—which assémbles us—hère.
 Behóld—where the child—of afflíction—and sórrow,
 Whose èyes—never gázed—on the spléndour—of
 líght,
 Is taúght—from thy trémbling vibràtion—to bòrrow—
 One míld ray—of jòy—midst the hórrors—of nìght.
 No móre—shall he wànder—unknówn—and neglécted,
 From wínter's—loud témpests—a shélder—to fínd;
 No móre—a sád òutcast, forlórn—and dejected,
 Shall póverty àdd—to the wóes—of the blind.

MISS BALFOUR.

LESSON XXXII.

THE GIANT'S CAUSEWAY.

This vást collection—of basáltic pillars—is in the
 counúty—of A'ntrim, on the nórtthern coast—of Ireland.
 The príncipal—or gránd causeway—consists—of an ir-
 régular arrangement—of mány thousands—of cólums,
 formed—of a bláck rock, néarly—as hàrd—as márble.
 These cólums—are—of an unéqual height—and
 bréadth, several—of the móst elevated—rising—to
 úpwards—of twénúty feet. How déeply—they are
 fíxed—in the stránd, has néver yet—been ascértained.

This gránd arrangement—exténds néarly—twó
 hundred—yards, às it is vísible—at lów water; but
 how fár beyónd—is uncértain. From its declíning

appeàrance, howéver, as fàr-into the sèa—as it càn-be seén, it is próbable—that it dóes not reach—benéath the wàter—to a distância-equal to thát—which is sèen abóve. The bréadth-of the príncipal causeway, which rúns out-in óne continúed range-of còlums, is in géneral—from twéntry-to thírty feet: in sòme parts-it màý, for a shórt distância, be néarly fórtý, and, at the highest part, it is not-móre-than from twèlve-to fifteen feet. The còlums-of this nàrrow part—incline-a líttle—to the wéstward, and fòrm-a slópe-on their tòps—by the unéqual height-of their sídes. In this way, from the hèad-of óne column—to the nèxt abóve, a grádual ascent—is màde—from the foòt-of the clíff—to the tòp-of the gréat causeway. At the distância--of abòut éighteen feet—from the clíff, the còlums—becòme perpendí-ular, and the caúseway lòwering—from its géneral height, thèn wídens—to betwèen twéntry-and thírty feet, being—for néarly-a húndred yards—always abóve the wàter. Throug hòut this length, the tòps-of the còlums—are néarly-of an équal height, and fòrm—a gránd-and síngular parade, sòmewhat inclíning—to the wàter's édge. But within hígh water-màrk, the plàtform, being wáshed—by the béating surges—on évery return-of the tíde, lòwers considerably, and, becòmíng móre-and móre unèven, cànnòt-be wálked on—but-with the gréatest care. At the distância-of a húndred-and fífty yards—from the clíffs, it túrns—a líttle—to the éast, for the spàce-of éighty-or nínty feet, and thèn sínks-into the

sèa. The figure of thèse columns is généralement pentagonal, or compòsed of five sides, though some have been found with thrée, fòur, six, and èven éight sides. What is véry extraordinary, and partícularly cùrious, is, that there àre not two columns to be found in tén thòusand, which èither have their sides èqual among themsélves, or display a líke figure, yèt they are só arranged and combined, that a knífe can scàrcely be introduced between them, either at the sides or angles. Their composition is àlso wòrthy of attèntion. They are not of óne sólid stone in an úpright position, but compòsed of séveral shòrt lengths, nícely joined, not with flát surfaces, but like a bàll and sócket, the óne end of the joint being a cávity, into which the cónvex end of the ópposite is exactly fitted. The léngth of the stònes from joint to joint is várioüs : they àre in général from éighteen inches to two feet lóng, and, for the gréater part, longer towards the bóttom of the còlums than néarer the tóp. Their diàmeter is likewise as différent as their léngth and figure ; but it is généralement from fifteen to twénty inches.

CLARKE'S *Wonders*.

LESSON XXXIII.

SPREAD OF THE GOSPEL.

From Gréenland's icy mountains,
From India's óral strand,

Where Afric's sunny fountains--
 Roll down their golden sand ;
 From many an ancient river,
 From many a palmy plain,
 They call us to deliver--
 Their land from error's chain.

What though the spicy breezes--
 Blow soft on Ceylon's isle,
 Though every prospect pleases,
 And only man is vile ;
 In vain, with lavish kindness,
 The gifts of God are strewn,
 The Heathen, in his blindness,
 Bows down to wood and stone.

Shall we whose souls are lighted--
 With wisdom from on high :
 Shall we to men benighted--
 The lamp of life deny ?
 Salvation ! oh, salvation !
 The joyful sound proclaim,
 Till each remotest nation--
 Has learn'd Messiah's name.

Waft, waft, ye winds, his story,
 And you, ye waters, roll,
 Till, like a sea of glory,
 It spreads from pole to pole ;
 Till o'er our ransom'd nature,
 The Lamb for sinners slain,
 Redeemer, King, Creator,
 In bliss returns to reign.

HEBER.

LESSON XXXIV.

ASIA.

Asia—is distinguished, by náatural divisions, into Céntral, Nórthern, Sóuth-eastern, and Sóuth-western Asia. Céntral Asia—is sèparated-by rànges of móuntains—into the míddle, éastern, and wéstern regions. The míddle region—is the hígh-est, from which—lófty mountains—break óff—in áll directions, and imménse rivers—rùn—to the éast—and—to the wést, or fàll—into the icy sea, or—into the Índian ocean. Thís élevated region—of snóws—and clóuds—maintàins—an álmòst unbróken winter—in the véry neìghbourhood—of the trópic. Céntral Asia—is sómewhat softened—in its éastern division, where—the còld—is tháwed—by the neìghbourhood—of the séa, and the ínland regions—are fértilized—by the wàters—of the Amóur, and shèltered—by its magníficent forests. The wéstern division—is a stíll milder—and móre fertile—règion, as the gròund—rápidly descends—and the ský—grádually brìghtens, till—the délicious valley—of Samarcánd—and Bokhara—opens óut, and displàys—its gréen meadows—and blóssoming gardens, whose inhábitants, in the míldness—of their climate, lòse—the Scýthian cast—of còuntenance, and are álìke—cèlebrated—for their brávery—and their béauty.

Nórthern Asia, or Sibéria, lòses—by its nórthern exposure—and látitude, what it gáins—by the descént—of the gròund—tòwards—the icy sea; and winter—

lingers round the year in the recesses of its woods--and in the depth of its morasses, where the ice--never melts : only some favoured situations--enjoy--the benefit of a brief and rapid summer. But even in its uniform desolation--there are shades of difference, and the country beyond the Yénisei--is still more Siberian--than that--which is nearer to Russia. It is thus--that Asia--has no temperate climate : it is divided--by its central range of mountains--between winter and summer.

South-eastern Asia, which is its warm and tropical division, may be divided--into China, India, and the Indo-Chinese countries. In China--the hills--retain the coldness of Tartary, and the valleys--unite the warmth of India--to the mildness--and moisture--of the neighbourhood of the Southern sea; and China--thus furnishes, with every variety of climate, every variety of production. Japan--may be considered--as a smaller--and insulated China, surrounded--by the atmosphere of the Pacific, and therefore--presenting the same range of temperature, modified--by its vicinity to the ocean. In India--beyond the Ganges, both the animal and vegetable worlds--assume their largest dimensions; this--is the native region of the teak forest--and of the elephant. Nature itself--is on so large a scale, that every range of mountains--forms the boundary of a kingdom, and every valley--constitutes an empire. This region, by the jutting out--of the peninsula of Malacca, forms a connexion--

with the Spice Islands, which owe their luxúriance to their being placed beneath the sun of the equátor, in the midst of a boundless ocean; and while, in one of their group, New Holland, they attain almost to the size of a continent, their size is lessened in the isles of Polynésia, till they form but a single rock, or a bed of coral—emerging from the waves.

South-western Asia, which consists of Pérsia, the countries watered by the Tígris and the Euphrátes, Cáucasus, Asia Mínor, Sýria, and Arábia, may be considered the most temperate région of Asia. The Tígris and the Euphrátes no longer water the gardens of the king of the world. The forests of Lébanon and Cárnel, with the orchards of Damáscus, the vines of the hills of Judéa, and the corn of its plains, once ranked among the most luxuriant and most cultivated spots of the éarth. Arábia, farther to the south, forms a désolate contrast, stripped of áll vegetation—but the féw palms—which indicate the secret waters of the désert; and its stérile uniformity is ónly interrupted by móuntains—which bréak the clóuds, retain their wátters in the wells of the róck, and form upon their terraced sides the gardens of the búrning wásters—aróund them. Thése mountains, becoming fréquent and continuous—towards the south, enclóse the Háppy Arabia, where hills and vátleys, shówers and súnshine, produce a variety of vérdure, the reverse of the árid expanse of the sánds.

DOUGLAS.

LESSON XXXV.

THE ORPHAN BOY.

Stáy, làdy, stáy, for mércy's sake,
 And heár-a hélpless órphan's tale!
 Ah! sùre-my lóoks--must pity-wáke!
 'Tis wánt--that màkes-my chéek-so pále.
 Yét-I was ònce-a móther's príde,
 And my bráve father's hópe-and jójy;
 But-in the Níle's pród fight-he díed,
 And I-am nòw-an O'rphan Boy.

Póor fóolish child! how pléased-was I,
 When nêws-of Nèlson's víctory cáme,
 Along-the crówded streets-to flý,
 And sée-the líghted windows'-fláme!
 To fórcé me-home--my mòther sóught,
 She còuld not-béar--to sèe-my jójy;
 For--with my fàther's lífe-'twas bóught,
 And máde me-a póor O'rphan Boy.

The peòple's shóuts--were lóng-and lóud;
 My móther, shúddering, clòsed-her eárs;
 "Rejóice! rejóice!" stíll cried-the crówd;
 My móther--answer'd-with her téars.
 "Oh! why do teàrs stéal down-your chéek,
 Cried I', "while òthers--shóut-for jòy?"
 She kíss'd me, and in àccents wéak,
 She càll'd me-her póor O'rphan Boy.

“ Whát-is an O’rphan Boy ?” I sàid,
 When súddenly—she gàsp’d-for bréath ;
 And her èyes clòsed ;—I shríek’d-for àid—
 But, áh ! her èyes—were clòsed-in déath !
 My hárships sínce—I will not-téll ;
 But nòw-no móre-a pàrent’s jóy—
 Ah lády ! I have leàrnt tóo well—
 What ’tís—to bè-an O’rphan Boy.

O wère I—by your bóunty féd !—
 Này, géntle lady ! dò not-chíde !
 Trúst me, I meàn—to éarn-my brèad ;
 The sáilor’s órphan boy—has príde.
 Làdy, you wéep :—whát is’t-you sáy ?
 You’ll gíve me-clóthing, foód, emplóy ?—
 Look dòwn, déar parents ! loòk-and sée—
 Your háppy, háppy, O’rphan Boy.

OPIE.

LESSON XXXVI.

AFRICA.

Africa—is the bárren region-of the èarth, bóth-
 as respècts—the nàture-of the sóil—and the mòral
 condition-of its inhábitants. The nórthern part-
 of this continent—bears-a stróng resemblance-to
 Arábia, with the excèption—of the vállèy-of the
 Níle—and the còuntries-on the Mediterráean, in
 bóth-of whích—all the prodùctions of témpérate

climates—arrive at the gréatest perfection. Thése countries—are the stàtes of Bárbery, consisting of Morócco, Féz, Algiers, Túnis, and Trípoli: the còuntries on the Níle—are E'gypt, Núbia, and Abys-sínia. Sòuth from the Bàrbery states—stretches the Sahára or gréat desert, which is 1,500 miles lóng, and 800 bróad. The sùrface of this immense tract of bárrenness and desolátion—is sòmetimes ágitated by wínds—like the wàves of the séa, and travellers—are overwhèlmed by the móuntains of sand, which are ràised—and dríven àlòng by stórms—and whírlwínds. Like the ócean, àlso, the dèsert—has máný islands, càlled óases, of gréat beauty and fertíltiy, sòme of which—are só large—as to suppórt pówerful tribes of the nàtives. These óases—form—convénient résting—places—for the caraváns, which transpòrt mérchandize—from the shòres of the Mediterráneau—to Céntral Africa.

The intérior of the Sòuth of Africa—is àlmost entírely unknòwn; but—it is próbable—that its général appearance—resémles—thàt of the nórt. On the coásts—there are sòme tracts of frúitful land, such as Upper and Lówer Guinea, the còuntry—ròund the Càpe of Góod Hópe, and Mozambíque. But the ríchest portion of this continent—is àlòng the bàns of the Níger. Throùghòut the whóle course of that míghty river, the lànd—is abúndantly supplied with héat and móisture, the twò gréat instruments of végétátion, and is propórtionably fèrtile and prodúctive. But we are still—vèry

impérfectly acquàinted—with this region of the glòbe. It was lònge a problème—amòng géógraphers, in whàt direction the Nìger flówed; whìch was at lást—solved by Mùngo Pàrk, who, after encóuntering—the gréatest fatigues and dàngers, discòvered it flòwing gèntly—éastward. It thén—becàme an òbject of inquiry—into whàt séa or láke—it éemptied its wàters. After máný unsuccéssful—attempts, and the sàcrifice—of the lives of sévéral travellers, curiosity—has álsò been sàtisfied on this point—by Richard and Ròbert Lándér, two E'nglish—travellers, who fòllowed the còurse of the river—from Céntral Africa—to its termination—in the Gùlf of Gúinea. The práctical results of this discòvery—have yèt to be léarned, but it is próbable—that it will présènt—nèw scenes and òbjects—for comméréal enterprìse, and it is cértain—that it will òpen—an àlmost un-bóunded field—for Chrístian philanthropy and mís-sionary zeal.

LESSON XXXVII.

THE BATTLE OF BLENHEIM.

It wàs a sùmmèr's èvening,
 Old Kàspar's wórk—was dónè;
 And hè—befòre his còttage dòor,
 Was sítting in the sùn;
 And bỳ him—spòrted on the gréen—
 His líttle grándchild—Wílhèlmine.

She sàw-her bróther-Péterkin--

Roll sòmething lárge-and róund,

Which hé-beside-the rívulet,

In pláying there, had fóund;

He càme-to ásk-what hè-had fóund,

That wàs-so lárge, and smóoth, and róund.

Old Káspar toòk it-from the bóy--

Who stoòd expéctant bý;

And thèn-the óld man-shóok-his heàd,

And, with a nàtural sigh,

" 'Tis sòme póor fellow's-skúll," said hè,

" Whò féll-in the gréat víctory !

" I find them-in the gárden,

Fòr-there's máný-here-abòut;

And óften-when I gò-to plóugh,

The plóughshare-tùrns them-òut,

For máný thóusand men," said hè,

" Were sláin-in thàt gréat víctory !"

" Now, tèll us-whàt-'twas áll abòut,"

Yóung Péterkin-he críes;

And líttle Wílhelmine-looks úp,

With wónder-wàiting eyes;

" Now, tèll us áll-abòut-the wár,

And whàt-they kíl'l'd each òther fór."

" It wàs-the English," Kàspar críed,

" Who pút-the Frènrh-to róut :

But whàt-they kíl'l'd-each òther fór,

I coùld not-wéll-make òut.

But évery body-sàid," quoth hé,

" That-'twàs-a fámous víctory !"

“ My fàther—lived—at Blénheim thère,
 Yon líttle stream—hard bý;
 They búrn’d-his dwèlling—to the gròund,
 And—he was fòrced—to ffly:
 Só, with his wífe—and child—he fíed,
 Nor hād he-whère—to rèsť-his héad!
 “ With fire—and swórd, the country róund
 Was wàsted fār—and wíde;
 And mǎny-a chılding mòther thèn,
 And nów-born baby—díed;
 But things—like thát, you knów, must bé
 At évery fámous-victory.
 “ They sáy, it wàs-a shócking sight—
 After—the fièld—was wón;
 For mǎny thóusand bodíes—hère—
 Làý róttíng—in the sún!
 But things—like thát, you knów, must bé
 After—a fámous víctory.
 “ Great praise—the Dùke-of Márlborough-wón,
 And òur góod prince-Eugéne.”
 “ Whý, ’twàs-a véry wícked thing!”
 Said líttle Wílhelmine.
 “ Náý—náý—my líttle girl,” quoth hé,
 “ It wàs-a fámous víctory!
 “ And évery body—pràised—the Dùke—
 Who thís gréat fight—did wín.”
 “ But whát good—càme of it—at the lást?”
 Quòth líttle Péterkin.
 “ Whý, that I cǎnnot tell,” said hé,
 “ But ’twàs-a fámous víctory!”—SOUTHEY.

INTRODUCTION TO ELOCUTION.

PART SECOND.

IN the former part a few simple directions were given for distributing written language, when read aloud, into distinct clauses, regulating the accentuation of words—marking not merely syllables bearing an accent, when compared with the other syllables of the same word, but words bearing an accent when compared with the other words of the same clause or sentence. Nothing was then said respecting the intonation of the voice in reading—that is, raising or sinking the pitch of it. The attention of the student was then directed exclusively to the making of proper pauses, and to the relative force or weakness with which the different words in a sentence should be pronounced.

The regulation of the tones of the voice in reading is a subject which it is much more difficult to render intelligible by written observations, than pausing and accentuation; so that many persons

have supposed it to be impracticable to give any written directions on that subject, and would leave students with the general direction to read as they would naturally speak the same words spontaneously.

This doubtless is, upon the whole, a good general direction for reading; because any one who departs from his natural tones of voice, is in danger of being constrained and affected in his enunciation; yet that this direction requires some explanation and enlargement will be manifest from the following observations:—

1. There are in every district of the kingdom certain provincial tones of voice which require to be corrected. To many, a mere direction to adhere to the tones of voice to which they have been accustomed, would render their reading ludicrous, and, perhaps, to those who are not accustomed to it, scarcely intelligible.

2. Although natural tones of voice are used in speaking or in spontaneous language; yet, in rehearsing the language of another, these tones do not so readily occur. This is sufficiently manifest from the total alteration in the inflections of the voice that take place, when any one makes the

transition from expressing his own mind in his own spontaneous phraseology, to the reading of what another person has written.

3. Written language is generally very artificial in its structure, and so very different from the language in which men are accustomed to converse, that, without study and practice, most men find it impossible to apply their natural tones to such language. We seldom speak in regular sentences, made up of clauses, separated from one another by pauses of different values, in which also parenthetical matter is introduced, and forms of expression used that anticipate what is afterwards to be expressed; and it requires close observation of the manner in which we express our natural tones, to be able to apply them to such artificial sentences, so as to bring out the sense most clearly and forcibly, and so as to be able to correct obvious defects in others.

Unhappily the usual method of teaching Elocution has seldom had for its object the rendering of written language clear and perspicuous; but merely the communicating of pleasing musical cadences. The instructions given have seldom had much reference to the structure of the sentence, except

so far as it might be set to a kind of musical recitative. This has been peculiarly evident in the instructions given for the reading of poetry, which have been founded chiefly upon the rhythms of the verses, and the rhyme at the end of the lines, and not upon the sense and structure of the sentences. Indeed there is much poetry that cannot be read in the ordinary conversational tones of voice without rendering it ludicrous. Such language as Milton's, for example, requires a very considerable modification of the conversational tones of voice, to render it intelligible.

Still it may be doubted whether useful directions can be given, in written language, for regulating the intonation of the voice. To attempt to make good readers by written directions would indeed be preposterous; yet there are many, it is believed, who can testify that they have derived much information on the subject, and improvement in the practice of reading, from written directions. A good musician never could be made by notes on paper; yet the notes bring him forward a certain way in preparing him for the more exact instructions of a living teacher. So it can scarcely be doubted that such written directions can be given as will much assist teachers in correcting that

monotony with which children uniformly read when left to themselves, and enable them to found their instruction on simple intelligible principles.

The same eminent teacher who furnished the materials for the directions already given respecting pausing and accentuation, has been consulted in the directions which are here offered for correcting and regulating the tones of the voice.

ANY person accustomed to discern the variations of the tones of the voice used in conversation, whether of a grave or cheerful character, will, it is believed, be able to confirm the truth of the following observations, by watching the natural tones of his own voice, or of the voices of those with whom he associates: and, as has been already remarked, all natural intonations in reading or speaking must consist in that intonation which a person accustomed to move in an educated and polished circle of society, uses spontaneously.

The observations which follow, therefore, are not to be regarded as containing artificial directions for raising or lowering the pitch of the voice in reading; but as containing mere statements of fact, relative to the spontaneous practice of well educated persons, in enunciating their own phraseology

OBSERVATION I.

There is a pitch of voice which every person is accustomed to use in ordinary conversation, which forms a kind of key note, and from which words or clauses requiring to be distinguished, either rise or fall. This pitch of voice is different in different individuals, but always the same in the same individual, and is one of those characteristics by which the voice of one individual is known from that of another.

On that natural pitch of voice the tones in spontaneous language are natural; but if any other pitch of voice be adopted in reading or reciting, it is very difficult to retain the natural inflections of the voice; and the enunciation becomes in that case constrained and unnatural. It is of much importance, therefore, in reading or public speaking, to retain this natural pitch of voice, and to add to it the necessary degree of force without altering it.

Further, it will be found that it is easy to rise to this natural pitch of voice from a lower pitch, but exceedingly difficult to come down to it, if a higher pitch has been once adopted. An obvious rule is suggested by this observation, for persons who have occasion to read or to speak to large auditories, and are thus under the necessity of reading or speaking in a loud tone, namely, to commence at as low a pitch as they can

tender audible; for, as they proceed, they will gradually rise to their natural pitch, and thus retain possession of their natural inflections; whereas, if they commence too high, they will find it scarcely possible to come down to their natural pitch, and their manner will be stiff and constrained.

OBSERVATION II.

There is always a tendency to raise the tone of the voice along with the accent, or (what amounts to the same thing) to raise the pitch along with the increase of force. The reason of this is, that increasing the force with which any word is pronounced, and raising the pitch of the voice in which it is pronounced, are both used to express earnestness in calling the attention of the auditors to that word; and the louder the tone in which any word is enunciated, and the higher the pitch of voice that is used, the more earnestness is the speaker or reader felt to express; as,

He reads	The sun	shines.	It is	truly	sublime.	And Nathan said unto David,	Thou	art the man.

Note.—The acute and grave accents are placed, as in the former part, to denote primary and secondary accents; and would form also a general direction for raising the pitch of the voice, as well as adding force to it; but, as there are cases in which the force of accentuation should

be given without raising the pitch, those words in which the voice should rise in pitch on the accented syllable, will be distinguished by a circumflex thus :—" And Nathan said unto Dávid, Thóu art the man." Here the letters á in Nathan, and ó in thou, are circumflexed, to intimate that both the force is to be increased and the pitch to be raised on these vowels, whereas the á in Dávid having a common accent, only the force is to be increased.

OBSERVATION III.

When a sentence ends with a word or clause not having a primary accent on the last syllable, the voice rises, according to the general rule, upon the last syllable which bears the primary accent, and gradually falls in the following syllable or syllables to the natural pitch or key tone of the voice. And it is thus that a sentence is naturally concluded ;—the voice resting on its ordinary tone.

One cause of the monotony with which children generally read, is, that when they are directed to read loud, they commence in a higher pitch of voice than that to which they are accustomed : they thus not only lose their natural inflections, but have a constant tendency to come down at the concluding word of every sentence, or clause of a sentence, to their natural tone, which necessarily gives to their reading a monotonous repetition of the same cadences. This is to be corrected by teaching them to increase

the force or loudness with which they read, without raising the pitch or tone of their voice, and the distinction between these two variations of the voice, namely, strength or force, and elevation of tone, with the practice of giving force without raising the tone, should be one of the first lessons inculcated upon them ; as,

Trúth is the báis of ^{éx}cel'ence. And the évening and the mórring were the ^{sec}ond day.
And he com'manded him to be képt in Hérod's ^{judg}ment hall. He préached in the ^{synag}ogues of Gál'ilee.

Note.—To express this conclusion of a sentence, or clause of a sentence, the circumflex (^) will be placed over the last syllable bearing the primary accent ; as,

Trúth is the báis of ^{éx}cel'ence.

OBSERVATION IV.

If the sentence ends with a syllable bearing the primary accent, and that syllable be long, the voice rises and then falls on the same syllable ; as,

Give áll dílligence to máke your cálling and eléc'tíon ^{súre}. Fái'r pleásure's smíl'ing ^{tráin}. Yet for óur sakes he ^{came} ^{póór}.

OBSERVATION V.

If the syllable with which a sentence concludes bear a primary accent, and at the same time be short, the voice rises upon that syllable, and of necessity keeps its higher pitch; as,

He came to my ^{hélp.} The breath of morn ^{is swéet.} A giant stá^{ue} ^{féll.} The end of thát man ^{is péace.}

Note.—The circumflex accent (˘) will be used in this case also, as there is an effort made by the voice to fall after the accent, which is peculiarly perceptible in short syllables ending with a liquid.

OBSERVATION VI.

The same observation respecting the rising and subsequent falling of the voice at the conclusion of sentences, is applicable to the concluding of the more important clauses of sentences, with this exception, that the voice does not fall down to its ordinary pitch, but keeps a little above it, which conveys an intimation that the sense is not yet fully expressed, and thus forms a suspending pause, that is, a pause in which the sense is suspended, similar to those cadences in music which are not final. This fall in the pitch of the voice at the conclusion of a sentence, or clause of a sentence, is usually denominated *the falling inflection*; as,

Stúdy to acqúire the hábit of think^{ing}; nó stúdy is móre im^{pó} tánt. Dó nó ináult a póór man; his misery entitles him to pit^y.

hórsé; áss; fól's
A whíp for the a bridlé for the and a ród for the báck.

vír^{tue}; to vírtue knów^{ledge}; to knówledge témp^{erance}; &c.

OBSERVATION VII.

In concluding the less important clauses of sentences which are more closely connected with what follows, the voice does not fall, but either remains on the same pitch on which the accented syllable had been pronounced, or rises above it, which rise of the voice is usually denominated *the rising inflection*. This is another mode of forming a pause while the sense is suspended; as,

Pronounce évery syllable and wórd articulately; that^{is}, cleár^{ly}, frée^{ly}, and dis^{tinct} ly.

My bróth^{ers}, and sis^{ters}, and cóns^{ins}, understanding the bárgain I had máde, told me, &c.

Note.—This rising inflection will be indicated by an inverted circumflex (˘) being placed over the last syllable in the clause that bears the primary accent. This form of the circumflex will be found used in the middle of clauses to mark an inflection similar to that which indicates it at the end of a clause.

OBSERVATION VIII.

In asking questions which do not depend upon any of the interrogative pronouns or adverbs, the voice usually rises at the conclusion of the question; and, to give greater effect to these rising inflections, it sometimes falls previously,—even although the syllable on which it must fall be an accented one; as,

Is the wind *blow*ing? Is the rain *fall*ing? Have you recov*er*ed your *hea*th? Were you *told* *what* to do?

OBSERVATION IX.

In questions which are put by an interrogative pronoun or adverb, the voice rises on the interrogative word, and gradually sinks on the words or syllables which follow. If no unaccented syllable follow the interrogative word, the voice continues elevated; as,

Who *made* me? Why *was* I *made*? Whither *shall* I *go*? He *went* *whither*? He *resides* *where*?

OBSERVATION X.

When two questions are connected by the conjunction *or*, the first question usually ends with the rising, and the last with the falling inflection ; as,

Was the indignity offered by Albert, ^{or} Fred ^{er}ick ? Will such a law serve to de^{gr}ade or to él^{evate} the human mind ?

Note.—The rules respecting the ending of questions admit of many exceptions. Generally, it may be said, that the falling inflection is applicable to more serious questions ; the rising inflection to those that are more light and commonplace ; as,

Is he not right^{ly} named Ja^{cob} ?

To give this question the rising inflection, would render its effect too light for the occasion :

Is he not right^{ly} named Ja^{cob} ?

OBSERVATION XI.

Answers to questions lower the voice to the ordinary pitch ; as,

Is it time to g^o ?

Shall I go with you ?

Not y^{et}.

Certainly.

OBSERVATION XII.

In making assertions the voice naturally rises on the verb—the substantive verb excepted; and the more strongly the assertion is intended to be made, the voice rises the higher upon the assertion.

This observation contains nothing very different from an observation already made, that the voice naturally rises with the accent; for a word expressing the chief object of the assertion, always carries the primary accent. But it is necessary to notice this principle particularly, because children in reading usually drop the voice in such phrases or sentences, a practice that gives to their reading a singing, monotonous tone, which it is of great importance to correct; as,

The moon	shines.	The sun	rises.	The flowers	are in	blow.
The way	was long,	The wind	was cold,	The minstrel	was infirm and	old.

OBSERVATION XIII.

If any qualifying words be added to the verb or assertion, the voice still continues to rise upon such words, according to the rule that qualifying words bear a stronger accent than the words which they qualify; as,

The moon shines brightly. The sun rises in splendour. She wept most bitterly.

OBSERVATION XIV.

When clauses of sentences, or single words, are inverted from their natural order, that which is placed first raises the voice, as being intended to attract the chief attention of the hearer; as,

From law arises severity.	In youth habits of industry are most easily acquired.
To the perverse the best gifts are given in vain.	Content with deserving a triumph, he refused the honour of it.

OBSERVATION XV.

Clauses introduced between words which have a close grammatical connection with one another, as between the nominative and the verb, the active verb and its objective, a conjunction and that which it connects, two verbs, the one governing the other in the infinitive, or between an auxiliary verb and its principal verb;—in short, all clauses

of a parenthetical nature, should be either raised above or sunk below those words the connection of which they interrupt; as,

Trials,	in this state of being,	are the lot of mán.	Winter	oft at òve	reumes the bréaze.
Thón that dost prefer,	before all temples,	the ùpright heart.	I saw,	in the way,	a light from héaven.
And,	as he was now going down,	his sérvants mét him. But,	if ye believe not his writings,	how—shall ye believe my wóords?	
Longs	áll on the márgín of some flówing stréam,	to spréad his cáreless limbs. Wouldst thou	from sórrów	find a swéet relief?	

OBSERVATION XVI.

Although such clauses may be distinguished by either being raised above or depressed below the words going before and after them, yet the effect in the two cases is different. When such clauses are raised above the previous and following words, the effect is of a lighter kind than when the voice falls below them, which tends to give a more serious and solemn tone to the matter expressed; as,

Gentlemen of the Jury, I know to be conversant in these matters.
You,

You, Prisoner at the bar, have been convicted of crimes, &c.
 and what art thou, that darrest, advance, &c.
 Whence execrable shape, though grim and terrible,

OBSERVATION XVII.

When such parenthetical clauses are negative, they are usually pronounced in a lower tone of voice than the words which precede and follow them ; as,

Judas saith to him, Lord, how is it, &c. Who walk, not after the flesh, but after the spirit.

Attention to these observations respecting parenthetical clauses is of great importance in distinctly and forcibly expressing the sense of what is read, and, therefore, they should be well studied and practised.

OBSERVATION XVIII.

In reading or reciting a series which consists of a mere enumeration of particulars, each member of the series is distinguished or cut off by a rising or falling inflection, the latter giving a more decisive and serious effect to the enunciation, the former a more light and soft expression. Either of these inflections may be adopted in reading

any series according to the nature of the subject, or they may be interchanged with one another; as,

In ^{tégrity}, ^évolence, ^{pássi}on, and ^{erós}ity, were the prominent features of his character.

The great divisions of the earth are ^{Eu}rope, ^{As}ia, ^{Af}rica, ^{Amér}ica, and ^{Au}strália.

OBSERVATION XIX.

But if the series consist of an accumulation of particulars belonging to one object, each advancing beyond the previous one; then, besides the inflection necessary to separate the members of the series, the voice gradually rises, both in pitch and intensity or loudness; as,

Brief, brave, and glorious was his young caréer. Dávid was a brave, mártial, and enterprísing prince.

OBSERVATION XX.

If the different members of a cumulative series or climax consist of more words than one, the principal words continue to raise gradually the pitch of the voice, as well as increase its intensity; but the voice falls back or sinks a little on the unaccented words; as,

It did eat of his own meat, it did drink of his own cup, and lay in his bosom, and was unto him as a daughter.

OBSERVATION XXI.

The voice is lowered in clauses introduced by the words *yet* and *then*, when the latter expresses an inference; *than* and *but*, when the latter signifies except or only; and also *save* and *except*, and generally words of similar import; as,

I fought and conquered, yet have lost the prize. If ye continue in my word, then are ye my disciples indeed.
 More in sorrow than in anger. We can do nothing against the truth, but for the truth.
 Israel burned none of them, save Hazor only.

OBSERVATION XXII.

A command or exhortation raises the voice, and when it is followed by a reason, the voice sinks again to its ordinary pitch; as,

Love not sleep, lest thou come to poverty.
 Sin no more, lest a worse thing befall thee.

OBSERVATION XXIII.

Clauses expressive of supposition raise the voice ; also clauses expressive of comparison or simile ; as,

If sinners entice thee, consent thou not. Ye are my disciples, if ye keep my commandments.

OBSERVATION XXIV.

In enunciating clauses containing opposition or antithesis, the contrast must be marked by raising the voice on one member of the antithesis, and sinking it on the other. Whether the voice at first keep its ordinary pitch and then rise, or first rise and then sink to the ordinary pitch, must depend on the nature of the antithesis ; as,

I fought not *for*, but *against* Cæsar. Though he was learned, yet he was *not* *est*. I stood *among* them, not *of* them.
At the smile of a friend, A wise son maketh a glad father, but a foolish son is the heaviness of his mother.
or the scowl of a foe.

In regard to the extent of these inflections, that is, how far the voice is to be raised or lowered, no precise rule can be given. The more numerous the auditory, or the larger the extent of space to be filled with the voice, the inflections must be more strongly marked. A range of tone that would be quite sufficient to convey, with clearness and with feeling, the sense of an author, in reading to a private party in a small room, would be totally without effect upon a large audience; while, on the contrary, such a range of inflection as would be no more than sufficient for a large audience, would sound like rant and extravagance in reading to a small one. The rule therefore comes to this, that the louder the voice is that may be necessary to be perfectly audible, the wider must be the range of inflection; and, on the contrary, the weaker the voice is, that is sufficient for the auditory, the range of inflection may be the more confined.

The student is not to expect that attention to these observations will make him an accomplished, graceful, attractive reader or speaker. The directions which have been given, refer merely to the conveying of the sense of what is read distinctly and forcibly. But to read with taste and effect, much more is necessary than this. The reader must enter into the spirit of his author, and, while he raises or lowers the pitch of his voice, or gives force and emphasis to particular words, he must, at the same time, use such tones as are appropriate

to the sentiment to be expressed. Some pieces require to be read in a bold, abrupt tone of voice, the words broken off from one another, like what is called *Staccatto* in music. Other pieces require that the words be pronounced smoothly, gliding into one another with scarcely any break or interruption. Some pieces require an expression of pleasure, others of grief or sympathy; some, of satisfaction and approbation, others of anger and censure.

But these elegancies and delicacies of elocution cannot be taught by written, or even oral directions. Nothing but a correct taste, cultivated by attention to the manner in which people of education and refinement express their sentiments and feelings, will enable any person to attain to them. Let it however be remembered, that in this, as in every other art, accuracy must lie at the foundation of excellency. Just as the management of light and shade or colour in a picture is totally lost if the drawing be incorrect—if the rules of perspective or the principles of anatomy or of architecture are not attended to; so the boldest and most commanding enunciation, or the most moving pathos or sweetest tones of voice are but deformities if they are misapplied, or if the sense be not clearly and distinctly conveyed.

SUMMARY

OF THE EXPLANATION OF THE MARKS USED IN THIS SECOND PART.

1. The horizontal lines, or hyphens, single and double, between the words, will be used as in the former part. It will be observed, however, that these have been gradually diminished in number in the following synopsis of intonation, and omitted altogether in the reading lessons, as it is presumed that the pupil, by the time he reaches these, will be so familiar with the pauses as to be able to make them in reading, without having them marked in the book.

2. The acute and grave accents will be used, as in the former part, to denote primary and secondary accents. It will be observed, also, that these are much diminished in number, in consequence of the circumflexes indicating accents as well as inflections.

3. To denote the inflection, rising or falling, with which a sentence, or clause of a sentence, is to conclude, the circumflex accent will be used in two forms. The first form, which first slopes upward and then downward towards the right (^), will be used to intimate that the clause or sentence is to conclude on the falling inflection. See Observations III. IV. V. and VI. The second form, which first slopes downward and then upward towards the right (v), will be used to intimate that the clause or sentence is to conclude with the rising inflection.—See from Observation VII. to Observation XI. inclusive.

These circumflex accents are used also in the middle of clauses, to indicate that the word upon which they are placed requires a similar rising or falling inflection.

4. When a whole word, or phrase, or clause of a sentence is to be enunciated in a higher pitch of voice than that which precedes it, a line will be drawn under the word, or phrase, or clause of a sentence.

Love not slêep, lest thou come to p^overty.

To be read thus :—

Love not slêep, lest thou come to p^over ty.

When words, or phrases, or successive clauses, are to rise above one another, separate lines will be drawn under each such word, or phrase, or clause.

Love, hope, and jôy.

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To be read thus :—

Love, hope, and joy.

If the word or phrase is to be raised considerably, two lines will be drawn under it, as,—

Stay thy hand!

When a word, or phrase, or clause is to be pronounced in a lower tone of voice than that which precedes it, a line will be drawn over such word, or phrase, or clause.

Judas, not Iscariot.

To be read thus :—

Judas,
not Iscariot.

If a word or phrase having no line over it or under it follow one which has one or two lines under it, the voice is to fall to the ordinary pitch ; but if such following word or phrase have a line over it, then it is to fall, but not so low as the ordinary pitch, as,—

Rêad, that you may leârn!

To be read thus :—

Read,
that you may leârn!

It did eat of his own meat, it did drink, &c.

To be read thus :—

of his own meat, it did drink, &c.
It did eat

The elevation or depression of the voice, indicated by these lines drawn over or under words, or clauses, or sentences, does not supersede the other directions respecting the inflections of the voice. Words or phrases thus marked will, therefore, have the accents and circumflexes added when necessary, the lines indicating that the whole inflections are to be on a higher or lower pitch than that which preceded it.—See from Observations XII. to XXIV. inclusive.

5. Words or syllables without any of the foregoing marks upon them, are supposed to be pronounced in the ordinary tone of voice ; consequently, to fall to that tone when the previous words have been raised above it, and to rise to it when the previous words have been sunk below it.—See Observation I.

6. Words or phrases which require emphasis, as implying opposition or contrast, will be printed in *Italic letters* ; if the *emphasis* be extraordinary, in capital letters.

SYNOPSIS

OF

INTONATION.

ADJECTIVE AND NOUN.

The adjective or adjective phrase takes the primary, and rises, or keeps the same tone.

The splendid pàlâce. A glòomy pròspect. An harmònious sòund.
A còoling bréeze. A hòwling tèmpest. An ôbdurate hèart.
The spìrit-stìrring drùm. The ìncense-bréathing mòrn.
A pléasing addréss. A mùtual agreèment. A relèntless màn.
A wínding ríver. A cheëring próspect. An àmiable wóman.
The môuldering còlumn—màrk—the língering wrèck.

When the adjective is inverted, it takes the primary, and rises, or keeps the same tone.

Sòul sublíme; *or*, Soul sublíme. Gòodness ínfíníte; *or*, Goodness ínfíníte. Pòwer òmnpòtènt; *or*, Power òmnpòtènt.

When the adjective is inverted, and followed by a phrase of modification, they rise, or keep the same tone.

A màn rich-in goòd wòrks; *or*, A màn rich-in goòd wòrks.
 The mìnd cònsçíous-of ríght; *or*, The mìnd cònsçíous-of ríght.

A Grécian phàlanx mōveless—as a tōwer.

Can it bè—that sòuls sublīme

Retùrn—to visit—our terrêstrial clīme.

All things—sūblunary—are sùbject—to decây.

Advice unsâfe, precipitous, and bôld.

The Prepositional Possessive.

The governed noun takes the primary, and rises, or keeps the same tone.

The làws—of nàture; *or*, The làws—of nàture.

A cròwn—of diamonds; *or*, A cròwn—of 'diamonds.

The róar—of the thûnder; *or*, The róar—of the thûnder.

The Qualified Possessive.

The governed phrase takes the primary, and rises.

Depàrted spirits—of the mighty dèad; *or*, Depàrted spirits—of the mighty dèad.

The kīnd remèmbérance—of our fôrmer yèars; *or*, The kīnd remèmbérance—of our fôrmer yèars.

The Compound Possessive.

The compound possessive takes the monotone on the antecedent, and the consequent follows the rule of the possessive.

		of Éngland.		of Judéa.
	of the péople—		of the hīlls—	
<i>The rights—</i>		<i>The vines—</i>		

• *The Terminational Possessive.*

When the governing noun is the subject of discourse, it takes the primary, and rises, or keeps the same tone.

The Chrístian's hópe; *or*, The Chrístian's hópe.

Evening's sílent brèath; *or*, Evening's sílent brèath.

Créâtion's vást domàin; *or*, Créâtion's vást domàin.

Examples of the Terminational Possessive.

My fàther's hóuse. Màn's hâppiness. Vîrtue's rewârd.

The blòod—the vîrgín's chéek forsòok.

Whâtèver clîme—the sún's bríght cìrcle wârms.

The prîde—of glôry, pìty's sígh sincère,

Yòuth's árdent blûsh—and bèauty's vîrgín tèar.

Night—is the tíme—to wáitch

On ôcean's dàrk expãse,

To hàil—the Pléiades, or càtch—

The fúll móon's éarliest glãnce.

APPOSITION.

The word or phrase in apposition takes the primary, and rises, or keeps the same tone.

The pâtrearch A bram; *or*, The pâtrearch A'bram.

The láwgiver Móses; *or*, The láwgiver Móses.

Alexânder—the Gréat; *or*, Alexânder—the Gréat.

Paul, the Apóstle-of the Gêntiles ; *or*,

Paul, the Apóstle-of the Gêntiles.

ADVERBIAL FORMS.

The adverb of quality or manner takes the primary, and rises.

<u>feelingly.</u>	<u>éloquently.</u>	<u>grâcefully.</u>
He rèads	He spòke	She wàlks

When the adverb qualifies the adjective, and is emphatic, it takes the secondary falling inflection, and rises.

He is vèry vâliant ; *or*, He is vèry vâliant.

They are tò sêrvile ; *or*, They are tò sêrvile.

He spòke vèry hârshly ; *or*, He spòke vèry hârshly.

When an adjective is used as an adverb, it takes the primary, and rises.

It bròke shòrt ; *or*, It bròke shòrt. It lòoked sòft ; *or*, It lòoked sòft. Was prondunced lóng ; *or*, Was prondunced lóng.

THE COMPLEMENT OF THE VERB.

The object or adjunct of time, place, cause, &c., takes the primary, and rises.

He lòved-his còuntry ; *or*, He lòved-his còuntry.

He drèamed-a drêam ; *or*, He drèamed-a drêam.

He scôrneth-the scôrners; *or*, He scôrneth-the scôrners.
 He rëad-a lëcture. I lòve-the moônlight. I arrivèd yêsterday.
 He ràn-a râce. I fëar-a stôrm. She mòurned-a lôver.
 They gò-by stëam. She livès-in Lõndon. He spòke-an orâtion.

INFINITIVE VERB.

When preceded by the infinitive mood, the noun, adjective, adverb, or phrase equivalent takes the primary, and rises.

To lòve vîrtue; *or*, To lòve vîrtue. To hàte vice; *or*, To hàte vice. To stùdy diligently; *or*, To stùdy diligently.
 To pursùe-an hònorable còurse. To dië-a trànquil dèath.
 To sprëad suspîcion, to invènt cålumnies, to pròpagate scândal,
 requîre neither lâbour-nor còûrage.

When the infinitive is an object, a cause, or an end, it takes the primary, and rises.

She rëads-to leárn; *or*, She rëads-to leárn. He lòves-to stúdy; *or*, He lòves-to stúdy. They lòved-to be hàppy; *or*, They lòved-to be hàppy.
 We hèar nóthing-of the âncients-causing-the blind-to sée,
the lâme-to wălk, the dëaf-to heăr, and the lèpers-to be cleânsed.

Examples of the Infinitive Verb, and its object, &c

To fâwn, to cròuch, to wáit, to ríde, to rún,
 To spënd, to gíve, to wánt, to bè undòne.

I applied my heart to know and to search and seek out wisdom, and the knowledge of things.

It is better to live on a little than to outlive a great deal.

To relieve the indigent, to comfort the afflicted, to protect the innocent, to instruct the ignorant, to reward the deserving, is a humane and noble employment.

Delightful task to rear the tender thought,
To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe the enlivening spirit, and to fix
The generous purpose in the glowing breast.

INCIDENTAL PROPOSITION.

The incidental proposition qualifies, restricts, or defines the nominative or antecedent. It is raised, and the verb following takes the natural pitch or key-note.

who is just

The king— makes his people happy.

The man— who is the lord of the land— spake.

Hè— who is with thee— is mightier— than thee.

Thèy— that are whole— need not a physician.

The reed— which bends— outlives the storm.

Nations— which have never been at war— are on an equal footing.

The kindness— which we experience in youth— is never forgotten.

Hè that revēaleth-a sēcet-sēparateth vėry friends.

The mǎn-who gòverns-his tǒngue-is wise.

Hè-that was dēad-sat úp, and begǎn-to spėak.

Whò-that hǎs-the spírít of a mǎn-would súffer himsėlf-to
be thús-degráded?

The wísest man--that éver líved-is líable-to érror.

Wisdom-gǎined-by expėríence-is of gréat vǎlue.

A mǎn-who is-of a detrǎcting spírít-will miscǒnstrue-the
móst innocent wǒrds.

The mén-and thǐngs-that hè-hath stúdiéd-have nòt contri-
buted-to the imprǒvement-of his mǒrals.

Cėnsure-is the tǎx-whích évery man-who is éminent-pǎys-
to the públic. .

Gòd-who presėrves me, to whòm-I òwe-my béíng,

Whòse-I ǎm, and whòm-I sėrve, is etėrnal.

The mǎn-whom he ràised-from obsćurítý-is dēad.

The brėad-that hǎs-been ěaten-is soón forgǒtten.

Hè-who has lėarnéd-to obėy, will knǒw hòw-to commǎnd.

That pėrson-who is-a strǎnger-to índustry-may possėss, but
he cǎnnot enjǒy.

E'very plėasure-whích is pursűed-to excėss-convėrts itself-
into pǒison.

His cǒnduct, to víėw it-in the móst fǎvorable líght, reflėcts
discredít-on his chǎracter.

The àir, whích is nǎturally cǒld, is nòt withóut-sǒme degree-
of hėat.

APPOSITION.

The word or phrase in apposition is raised, and takes the falling inflection.

wisdom

'I dwèll-with prudence.

'Táquin-the prôud—was the làst-of the Rôman kîngs.

Alexânder-the Gréat—was the cônqueror-of Darius.

In thóse dàys, 'I, Dâniel, was móurning thrée fúll wèeks.

The wòrds-of the Préacher, the sòn-of Dávid, kîng-of Jerú-
salem.

Paùl—the Apòstle-of the Gêntiles—was éminent—for his zéal
and knôwledge.

Ulysses préférred-his cóuntry, 'Ithaca, to immortálicity.

I'll cáll thee—Hámlet,

Kîng, fáther, rôyal Dáne; oh'! ánsWER me.

CASE ABSOLUTE.

The sentence independent, or case absolute, is pronounced above the natural pitch.

His fáther dýing,

he succéded him—to the estáte.

Hárold bèing sláin—in the fiéld, the cônqueror—máched-to
Lôndon.

Prôperly spéaking, there is nô súch thîng—as châce.

Peàce-of mînd bèing secüred, we may smíle—at the capríces-
of fórtune.

I dilate, willing—to contént—the pèople, releàséd Barâbbas.

The ěnvoy, hàving accòmplished—his búsiness, has sàfely
retùrned.

William, forgètting mỳ admonition, has repéated—the offènse.

Every stâr, jùdging—by anălogy, is the sùn—to a sýstem—of
plânets.

His cónduct, viëwing it—in the móst făvorable líght, reflècts
discrédit—on his châracter.

SIMILE, Etc.

The simile, comparison, or illustrative phrase, is raised and suspensive, and the next member takes the natural pitch.

like—a tēnder móther,

The éarth— nòurishes—her children.

Chărity—like—the sùn, brightens àll—its ôbjects.

Discrêtion, like a wèll—formed éye, commànds—a whóle horizon.

Slòth, like rûst, consùmes făster—than làbour wêars.

Diligence, like—the philòsopher's stóne, tùrns évery thing—to
gòld.

Trúth, like the làmp—of Alăddin, mùst—be dug úp. »

A trùe philòsopher—like—an impărtial histórián, mùst be—of nô
sèct.

Prâise, like gôld-and dīamonds, ðwes its vâalue—to its scârcity.

She lèt concēalment, like a wórm-in the būd,

Fèed-on her dāmask chéek.

Trùe expřession, līke—th' unchānging sún,

Clēars-and imprōves whatè'er it shīnes upòn ;

It gīlds āll òbjects, būt—it ālters nōne.

An ēlevated génius emplōyed—in līttle things—appèars like—
thesún—in his ēvening declinātion ; he remit's—his splēndour—
but retāins—his māgnitude, and plēases mōre—though—he
dāzzles lēss.

Simple commencing and concluding series of nouns under the falling inflection.

'Exercise and tēmpérance—stréngthen—the constitûtion.

Scûlpture, pāinting—and mûsic—are imitative àrts.

The British Pàrliament—is compòsed-of King, Lôrds, and
Cômmons.

The cònsequences-of intēmpérance—àre disgrâce, pòverty,
disēase—and prēmature dèath.

Humānity, Jústice, Generòsity, and Pàtriotism, are quālities—
móst ùseful—to sociēty.

Where mòuldering còlums mārķ—the lingering wrèck—
Of Thēbes, Palmýra, Bābylon, Balbéc.

'Industry—is the lāw-of our bēing : it is the demand-of nāture,
of rēason, and of Gôd.

Nòne—but the têmperate, the rêgular, and the virtuous, knòw
hòw—to enjòy prospêrity.

Simple commencing and concluding series of nouns
 under the rising inflection.

'I am—the wăy, the trûth, and the life.

The Christian religion—is fùll-of běauty, pŭrity, and trûth.

Jò, grief, admirâtion, and devôtion—âre nâturally mûsical.

Swéet interchange-of híll-and vălley, rîvers, wòods, and plâins.

I'éace, hònour, and glòry-to ěvery mán-that wòrketh gòod.

In òne shòrt vièw—subjêcted to the ěye,

Kîngs, ěmperors, hěroes, săges, běauties lie.

Bíd her-be áll-that chěers and sòftens life,

The ténder sister, dăughter, friěnd, and wife.

His âir, his vòice, his lòoks, and hònest sòul,

Spèak áll-so mۆvingly-in hîs behâlf.

Simple commencing and concluding series of adjectives
 under the falling inflection.

The first, běst còuntry—ěver is-at hòme.

Brief, brâve, and glòrious—wàs-his yóung carêr.

He posséssed-an òpen, gênerous, and undesîgnîng hèart.

The lânguage-of trûth—is ûniform, consîstent, and unvâryîng.

Dàvid—was a câutious, brâve, mârtial, and ěnterprîsing prînce.

A prôud, insolent, overbêaring, and ambitious man—is álways
full-of idèas—of his ôwn impôrtaunce.

The Nôrtheru péople—are lârge, fâir complêxioned, strông,
sînewy, and courâgeous.

Jùst bröke—from schóol, pêrt, impudent, and râw.

A hârden'd, sôber, prôud, luxúrîous knàve.

Simple commencing and concluding series of adjectives
 under the rising inflection.

Swëet, sîlent rhétoric—of persuâding èyes.

He prêaches sublîmely—who lîves a sôber, righteous, and plîous
life.

Matilda—was yóung, beaútiful, vîrtuous, and hâppy.

Sâcred hîstory—is a sîmple, châste, fâithful, and dispâssionate
detaîl—of fâcts.

The Itálian—is a mîld, lîquid, smôoth, and effêminate lânguage.

The àir—is mîld, the wînd—is câlm,

The strèam—is smôoth, the dèw—is bâlm.

Swëet dâyl—so pûre, so câlm, so bright,

The brîdal—of the ëarth—and skÿ.

Yòn Càssius—has a lëan—and hûngry lòok ;

He thinks tôo múch—súch men—are dângerous.

There are nô trîcks—in plâin and sîmple fâith.

In régions mîld—of câlm—and serène aîr.

Simple commencing and concluding series of verbs under the falling inflection.

He lives, he brêathes, he brâves—the frôwn—of fâte.

He has táught me—to obêy, respêct, and hônour him.

The stúdy of nàtural hístory imprôves, expânds, and êlevates the mînd.

Thùs cômmerce, rôving still—from plâce—to plâce,

Blênds, sôftens, and refines—the hûman ràce.

Júdge—of his ârt, through bêauty's rèalm he flîes,

Selêcts, combînes, imprôves, divêrsifies.

Simple commencing and concluding series of verbs under the rising inflection.

In him—we live, and môve, and hàve our bêing.

Bíd her—be àll—that chêers—and sôftens life.

Hè—who lôves, sêrves, and obêys his Crêátor, will be—hâppy.

He was contênted—in being lôved, estêemed, and respêcted.

A màn, fêaring, sêrving, knôwing, and lôving—his Crêátor.

We hêar nôthing—of càusing—the blînd—to sêe, the dèaf to hêar,
the làme—to wàlk, and the lèpers—to be clêansed.

Plêased—with his idol, he commends, admîres,

Adôres, and làst—the adôred—desîres.

I applîed my heàrt—to knôw, and to sêarch, and to sêek out
wîsdom, and the rêason—of thîngs.

Bùt—in his dúty, prompt-at évery cáll,
He wáitch'd, and wépt, and práy'd, and fêlt-for àll.

Trěmbling, hőping, lingering, fłying,
 'Oh! the pàin, the bliss-of dýing.

Simple commencing and concluding series of adverbs under the falling inflection.

Succěss depends—on ácting prúdently and vigorously.
He was ámply, richly, and hōnorably rewarded.
Pronounce évery wōrd cléarly, fōrcibly, and harmōniously.
The òrator plèaded grácefully, éloquenty, and plaúsibly.
Měntally and bōdily—we are cūriously and wōnderfully fōrmed.

Simple commencing and concluding series of adverbs under the rising inflection.

Slōwly—and sādly—we láid him-dōwn.
Lightly received—were eāsily forgòt.
Hòpe cōmfortably and chéerfully—for Gòd's perfōrmance.
To live sōberly, ríghteously, and piously—is the whōle dùty-of
màn.
He drěams áwáy—his tíme lăzily, listlessly, and úselessly.
He sōught after—knōwledge steádily, pătiently, and persevăr-
ingly.

A simple series of more than four particulars may be divided into portions of two or three members, and raised and pronounced in monotone.

Be thòu-an exámple-of the believers, in wòrd, in conversâtion, in chârity, in spírit, in fáith, in pûrity.

The frùit-of the spírit-is löve, jöy, pëace, lóng-suffering, gëntleness, göödness, fáith, mëekness, tëmperance, agàinst súch-there is-nô lãw.

For I'-am persüaded-that nèither dëath-nor life, nor ángels, nor principáities, nor pòwers, nor thíngs prësént, nor thíngs- to còme, nor hëight, nor dëpth, nor ány other-creàture, shall be áble-to sêparate us-from the löve-of Gôd, which is-in Christ Jësus-our Lôrd.

Hènce strife, clâmour, and tûmult, cãre, suspicion, and fëar, dânger and trôuble, sôrrow and regrët, do sêize upòn-the the revíler, and-he is cõstantly pûnished-for this dëaling.

In the following series, the primary in the first member becomes the subject of the second, and is pronounced lower, and so on with the others.

The ungöverned pãssions-of mèn-betrây them-into-a thòusand follies; their fôllies-into crimes; and their crimes-into misfòrtunes.

From lãw arises secürity, from secürity inquiry, from inquiry knòwledge, and from knòwledge pòwer.

Consült-your wòhle nàture; consider yòursèlves-not ónly-as

sensitive, but as rational beings; not only as rational, but social; not as social, but immortal.

Whom he did foreknow--he also did predetermine, and whom--he did predetermine, them he also called, and whom he--called, them he also justified, and whom he justified, them--he also glorified.

There is no enjoyment of property without government, no government without a magistrate, no magistrate without obedience, and no obedience where every one acts as he pleases.

What is there remaining of liberty if whatever is their pleasure it is lawful for them to do, if what is lawful for them to do, they dare do, and if what they dare do, they really execute, and if what they execute is no way offensive to you.

The contrast in simple series under the rising and falling inflection and circumflex.

Dryden is sometimes vehement, rapid, and energetic;

Pope is always smooth, uniform, and gentle.

The style of Addison is easy, elegant, and perspicuous, but it wants soul--and it wants passion.

The style of Cicero is clear, diffuse, and pathetic; that of Quintilian, strong, concise, and expressive.

Oratory is the art of speaking freely, gracefully, and energetically, upon any subject, with a view to instruct, persuade, and please.

Philosophy is a prôud, sullen detêctor of the pôverty and misery of mæn. It may tûrn him from the wôrld with a prôud, stûrdy contêmpt; bût it cännöt come fôrward and sây, “Hère are rêst, grâce, pëace, strêngth, and consôlation.”

To hím-no hǐgh, no lôw, no grêat, no smáll ;

He fills, he bounds, connects, and equals all.

Art thou-poor? shòw thyself-active-and industrious, p^{er}ceivable-and contented. 'Art thou-wealthy? shòw thyself ben^{ef}icent, ch^{ar}itable, condesc^{ending}, and hum^{ane}.

They solicit places in one manner, and execute them in another. They set out with a great appearance of activity, humility, and moderation; and they quickly fall into sloth, pride, and avarice.

When a period is connected by *as* and *so*, *as* takes the falling inflection and rises, and *so* the ordinary tone.

'As-the stârs, 'As-the òne dieth,
sò-shall thy sêed be. sò dieth-the ôther.

'As virtúe advānces, sò vice recêdes.

'As the beauty of the body must always accompany the health
of it, so decency of behaviour is a necessary concomitant
to virtue.

'As virtue is its own reward, so vice is its own punishment.

'As we percèive the shădow to mōve alōng the dial, but did not percèive it mōving, sò the advānces we mākē in lēarning, consisting of insēnsible stēps, are ònly percèived by the dīstance-gōne over.

As you are nòt to fāncy yōursēlf a lēarned mán, becaùse you are blēssed with a rēady wīt, sò néither mùst you imăgine that lārgē and labōrious rēading and strōng mémory can denōminate you trūly wise.

As mēn of ěminence are expōsed to cēnsure on the òne hand, sò they àre as mùch liabē to flăttery on the òther.

As nò man can enjōy hăppiness unlēss he thīnks he enjōys it, sò the expērience of calămity sēems nécessary to a júst sense of bētter fortune.

'As while hōpe remăins there can bē no fúll and pōsitive misery, sò while fēar is yèt alive, hăppiness is incomplēte.

'As in the wāter, fāce ānswereth to fāce, sò the héart of mán to mán.

ANTITHESIS.

When a word or phrase is opposed to a word or phrase understood, it takes the falling inflection and rises.

a vóluntary

He requìres sēvice.

We shùdder at the *véry thōught* of dissolútion.

I còuld not trèat a *dōg* ill.

'Exercise and tēmpérance strēngthen éven an *indifferent* cōstitution.

He is acknowledged—by every one—to be—an honest, intrépide,
and loyal soldier.

His character—partook of all—that was mean, parsimonious,
and contemptible.

In order—to acquire fame, men encounter—the greatest dangers.

It makes me mad—to think—of the proud victor.

And all—the writer—lives—in every line.

When words or phrases are opposed to words or phrases, they may both take the falling inflection, or the first may have the rising, and the second word or phrase the falling, or the reverse, according to the character of the sentiment.

to fight

to rail at him.

You were paid— against Alexander, not—

Shall we—in your person crown—the author—of the public
calamities, or shall we—destroy him?

Many persons—mistake—the love—for the practice—of virtue.

Does his conduct support discipline—or destroy it?

Men—of much reading—are greatly learned, but may be—little
knowing.

A friend—cannot be known in prosperity, and an enemy—
cannot be hidden in adversity.

Excess—of ceremony—shows want—of breeding.

Liberty—with laws—and government—without oppression.

When our vices leave us—we flatter ourselves—we dece—them.

The prodigal—rôbs—his héir, the miser—rôbs himself.

It is òne thing—to pròmise, and anòther—to fulfil.

Ah! kíll me—with thy wěapon, nòt—with thy wòrds.

You mēan—to běar me, nòt—to běar wíth me.

He can bríbe, but he cànnòt sedúce; he can báy, but he cànnòt gáin; he can lie, but he cànnòt decěive.

We jűdge—of mēn, nòt—from the mérít—which distínguishes thēm, but—from the ínterest—which gòverns ús.

As it is—the characterístic—of grěat wíts—to sáy mұch—in a fěw wòrds, sò—smáll wíts sěem—to hàve—the gift—òf spéaking mұch—and sàying líttle.

'If—we have nò regàrd—for our òwn chàracter, we òught—to hàve sòmè regàrd—for the chàracter—of òthers.

'If—we have nò regàrd—for religion—in yóuth, we òught—to hàve sòmè regàrd for it—in áge.

It is nòt enough—to sáy práyers, unlěss—we líve them—toò.

Pride stíll—is áíming—at the blěst abódes,

Mēn—would be ángels, ángels—would be gòds,

Aspíring—to be gòds—if ángels fěll—

Aspíring—to be ángels—mēn reběl.

Transposition of Accent.

When words opposed have a sameness in part of their formation, the transposition of accent is required in one of the words.

Whàt—is dòne cànnòt-be úndone.

Their thòughts accűsing—or èlse ěxcusing òne anòther.

There is a difference between giving and forgiving.

Nèither jùstice nor injustice has anything to dó with the présént quèstion.

This corrùptible must put òn incorruption, and this mórtal must put òn immortality.

I shall jùdge of your abílties by your spéaking grácefully or úngracefully.

In this spécies of composition pláusibility is mòre esséntial than próbabíly.

Lucius Cátaline was expèrt in all the árts of simulation and dissimulation.

Negative members are pronounced lower than the affirmative, whether expressed or implied.

Virtue is nòt rèst but âction.

If sínners entíce thee consént thou nòt.

We mùst éat to live and nòt live to éat.

We óught to lóve and nòt hâte our ênemies.

Rênd your héarts and nòt your gárments.

I dò not request but demand your atténtion.

Forsáke not an óld fríend for the nêw is nòt cômparable to him.

Màn is nóurished, nòt by whát he éats but by whát he dixêsts.

The integrity of men is to be measured by their conduct, not by their professions.

We have taken up arms not to betray but to defend our country.

Living to one's self is living in the world, as in it, not of it.

The end of eloquence is not to make us believe but to make us feel.

It is the heart and not the head which the orator must address.

A false conclusion is an error in argument, not a breach of veracity.

Laws are intended to guard against what men may do, not to trust to what they will do.

When law and reason speak plainly, we do not want authority to direct our understanding.

He seems proud and disdainful, harping upon what I am, not what he knew I was.

Remember that virtue, in general is not to feel, but to do; not merely to conceive a purpose, but to carry that purpose into execution; not merely to be overpowered by the impression of a sentiment, but to practise what it loves and to imitate what it admires.

They that are whole need not a physician.

We may give advice, but we cannot give conduct.

To find the nearest way from truth to truth, from purpose to effect, not to use more instruments where fewer will be

sufficient, nòt—to móve—by whēels whàt—will gíve wày—to the
nāked hānd—is the grēat próof—of a vígorous mīnd, nèither
fēeble—with hēlpless innocence, nòr overlóaded—with un-
wieldy knôwledge.

We gò—to Pòrtugal, nòt—to rùle, nòt—to gôvern, nòt—to díctate,
nót—to prèscribe—bùt—to plānt—our stāndard—and to secùre—
her indepēdence. Whère—the stāndard—of E'ngland—is
plānted, thère fóreign dómīnion—shāll nòt còme.

Indepēdence—is nòt allíed—to wēalth, to bírth, to rānk, to
pôwer, to títtles, to hōnour. Indepēdence—is—in the mīnd—
of mán, òr—it is nò where.

INTERROGATION.

The literal use of the interrogation is to ask a question, the figurative to affirm or deny in an oblique manner.

RULE 1. When questions are asked by an interrogative pronoun or adverb, that word is pronounced high, and takes the falling inflection, and the words which follow are pronounced lower.

Whô Whŷ Whô
màde me? was I màde? was my Créator?

Which Whère Hôw
is the lēttér? is the mán? cāme he hère?

Whát
will you dō—in the dáy—of vísitātion?

Whence

has this man—this wisdom?

When shall these things be? 'Adam, where art thou?

Whereby—shall I know this? Whence—and what art thou?

Wherewith—shall I save Israel? Who—do men say—that I am?

Whether—of the twain—did the will—of his father?

Which of you—convinces me—of sin?

For which—of those works—do you stone me?

What—has he gained—by his folly—and intemperance?

Who is here so base—that would be—a bondman?

Where—shall we find—a man—that bears affliction,

Great—and majestic—in his griefs—like Cato?

RULE 2. When questions are without interrogative words, the word on which the question depends takes the rising inflection.

blowing?

falling?

shining?

Is the wind

Is the dew

Is the moon

'Is he in earnest? Am 'I-ungrateful? 'Are they-generous?

Did Alexander conquer—the Persians?

Can there—be any good—come out-of Nazareth?

Did he—involve himself—by his own imprudence?

Are we formed—with the desire—for immortality?

Do not—evil communications corrupt integrity?

Has that celebrated writer—and orator been deceived?

Have you—any cause—to be displeased—with me?

When the question implies more than is expressed, when it defies contradiction, it takes the falling inflection and is pronounced with energy.

Is he nòt rightly nàmed Jàcob?

Are not-the hàppy ràre? Will not-the gôod be rêcompensed?

Has the malignity-of individuals, or the stability-of gôvernment, or the strêngth-of the côuntry--bèn wéakened?

Wôuld--he have bèn succéssful-in the ênterprise?

Would nòt-the gôod--have bèn âmply rêcompensed?

Do the perféctions-of the Almighty lie dôrmant?

Does he posséss them--as if--he posséssed them nôt?

Are they nòt râther--in contínual êxercise?

) Are we nòt ôften-the lêast thóughtful--whèn our situâtion demânds--the útmost sêriousness?

Is it yòur opínion--that a màn mùst lêarn--to be júst and gôod,
in líke mànner--as he lêarned--to rêad-and write?

How fêw--can we find--whose actívity--has nôt been-misapplied?

When interrogative sentences are connected by the word *or*, the first question usually takes the rising, and the second the falling inflection.

Do you wàlk--or dânce?

Do you rêad--or sing?

Are you tòiling--for fâme--or for fôrtune?

Was the indignity ôffered--by Àlbert--or Frêderick?

Will such a law serve to degrade or elevate the human mind?

Do you suppose that riches or honour or virtue must be the sacrifice?

When questions are answered, the question is suspensive, and the answer takes the ordinary tone.

'Art thou proud yet? 'Ay—that 'I am not—thée.

You have obliged a man; véry wéll! Is not the consciousness of doing good—a sufficient reward?

Searching évery kingdom for the man—who hàs the léast cômfort in life, whêre is he to be fôund? In the rôyal pâlâce. Whât! his mäjesty? Yès; espécially—if he bè despôtic.

Büt in suspëding his voíce—was the sènsè suspëded likewise.

Did nò expréssion of ättitude or cöuntenance fill úp the chäsm? Was the èye silént? Did you nàrrowly löök? I

lòoked ónly at the stöp-watch-my Lòrd. Éxcëllent ob-sërver!

Whý—has not mán—a microscôpic èye?

For this plàin réason, mán—is nòt—a flý.

EXCLAMATION, Etc.

Exclamations and all interjections are expressive of the emotions and passions. When the word, phrase, or sentence expresses regard, affection, pity, sorrow, joy, grief, &c., the rising inflection predominates.

Ah' me! Oh' me! O' déar me. Oh' héavénly pówers!

O' gěntle sléep, nàture's sǒft nŭrse, hòw-háve I-frighted thee,
 that thòu-no mǒre-wilt séal-my eyelids úp-and stěep-my
sénses--in forgétfulness.

Oh' déep, enchánting prélude-to repǒse,
The dǎwn-of bliss! the twilight-of our wǒes.

Alàs! how different-yèt-how líke-the sáme.

Ah' friend! to dǎzzle lèt-the váin desǐgn;
To rǎise-the thought-and tòuch-the hěart-be thine.

How mystéríous--are the wáys-of Próvidence!

Thèse--are thy glórious wǒrks, Pàrent-of góod,
Almíghty! thine--this univérsl fràme!

What a pǐece-of wǒrk--is mán, how ínfinite-in fáculties; in
fǒrm-and móving--how exprěss-and ádmirable; in áction--
how líke-an ángel; in apprehěnsion--how líke-a gód.

Oh' děath! whère-is thy stǐng? Oh' grǎve! whère-is thy
víctory?

Ah'! Mǒntague,

If thóu-be thére, swěet bróther, tàke-my hánd,
And with-thy lips-keep ín-my sǒul awhile.

Ah' Wárwick! Mǒntague-hath brěathed-his lást,
And--to the látest gǎsp--cried óut-for Wárwick.

Oh' fáirest běauty! dò not-féar--nor flý.

Ah'! kill me-with-thy wěapon, nòt-with thy wǒrds.

'I ám-thy fáther--oh' mý sǒn! mý sǒn!

Whàt wínníng grǎces! whàt majěstic mfen!
She mòves-a gǒddess--and she lòoks-a quéen!

Alphönso! oh' Alphönso!

Thòu too-art quiet, lòng--hast thou béen-at rêst.

Bòth, bóth fãther-and sòn--are nòw-at rêst.

Thèn whỳ not-I? Oh' whén--shall I--have rêst!

When the word, phraso, or sentence is expressive of the grand, the solemn, the magnificent, or the sublime, the falling inflection predominates.

'Angels-and mìnisters-of grãce--defënd us!

Thèse--àre thy glórious wórks, Pàrent-of góod!

Almighty! thìne this univèrsal fràme,

Thùs wòndrous faír! thysèlf--how wòndrous, thèn.

How beaùtiful--is déath--when èarned-by virtue.

It is a drèad-and àwful thìng--to die!

Depàrted spírits-of the mĩghty déad,

Yè-that at Màrathon-and Lèuctra blèd!

The mãmmoth còmes! the fòe! the mònster Brándt!

With àll-his hówling, désolating bànd.

O vóid-of fãith! of àll bád men-the wòrst,

Rèndòwn'd--for wĩsdom--by th' abùse accùrst.

Ah! Wárwick, Wárwick, wert thòu--as wě are,

We mĩght recóver àll-our lòss agàin.

The quéen--from Frãnce--hath bròught-a puissant pòwer.

Even nòw--we héard-the něws! Ah' còuldst thou--flỹ!

WARWICK.--Whỳ thèn 'I wòuld nòt flỹ!

Ròme--is nò mòre.

Oh' liberty! Oh' vĩrtue! Oh' mỳ còuntry!

For heáven-and eárh-can witness,
If Rôme müst fall-that wè-are innocent.
For lò! the tȳrant prôstrate-on the dûst;
And Rôme agàin-is frêe.

Irony, disdain, contempt, is pronounced low, slow, and in a threatening, or in a playful laughing manner.

'Ah! you swéet déar líttle rógue--'I understánd you-áy.

Oh! she wòuld láugh me-out of-myself.

Préss me-to déath-with wít.

Considers shè mȳ possèssions?

'Oh! ày! and píties thém.

Whêrefore? That sùch-an áss-should ówn them.

Gó sèe Sir Rôbert.—Sée Sir Rôbert! hum!

'And néver láugh-for áll-my lífe-to còme.

Oh'! Chárlés-is a vȳry prôper mán, an éxcellent pœt, órator-
and áll thát—an excéeding gréat mán.

Tut, tut, hère-is a mǎnnerly forbéarance nô dôubt.

Oh' éxcellent intérpreter-of the lǎw, màster-of antiquity,
imprôver, corrèctor-and aměnder-of óur constitútion.

Téll me-will you still-go abóut-and ásk óne anóther whát
nêws? Whát-can be móre astónishing nêws-than thís,
that the mán-of Mácedon-màkes wǎr upòn-the Athênians-
and dispóses-of the affáirs-of Gréece.

Is Philíp déad? bùt-he is sick. Whát sígnifies it-to yóu
whèther-he be déad-or álíve? fòr if ány thing háppens to
this Philíp, you will immédiately ráise up-anóther.

Thus Elijah challenged the priests of Bāal to prove the truth of their deity. Crȳ alōud, fōr he is a Gōd: ēither he is tālking, or he is pursūing, òr he is in a jōurney, òr perad- vēnture he slēepeth—and mūst be awākened.

INVERSIONS.

When the verb is placed after its object or adjunct, it takes the primary and rises.

O'er his fāir límbs—a flōwery vēst—he thrēw.
 In her fāir hānd—a sīlver cúp—she bōre.
 The yāwning rócks—in māssey frāgments—flȳ.
 Sōft whispers—through the assēmbly—wēnt.
 I òft—in bītterness of sòul—deplōred.
 Agāin unmōved—a shōwer of sōrrow—shēd.
 Through hím—the ràys of rōyal bōunty—shine.
 And àll Olȳmpus—to its cēntre shōok.
 It is mūch benèath me—on his thrōne—to sit.
 Wār, hōrrid wār—your thōughtful wālks—invāde.
 Swēet—is the gāle—that bréathes the spring.
 Swēet—is the bréath of mōrn, her rising—swēet,
 When the sún—belòw the līne—descēnds.
 Of òpening héaven—they sūng—and glādsome dāy.
 Hārk! a glād vōice—the lōnely désert—chéers.
 Of Príam's rōyal ràce—my mōther—cāme.
 Their sēmbly kīnd, and mild—their gēstures—were.

Fair trésses—màn's impèrial ràce-ensnàre.

Oft pining cáres—in rich brocàdes—are dréssed.

Múrmuring—and wíth him-fléd—the shàdes-of night.

Nor wás it with ingrätitude--retúrned.

The stéaling shówer—is scàrce—to pätter—héard.

The sùn—his chéerful líght-withdrêw.

Shè—with exténded árms—his àid-implôres.

Päusing awhile—thüs—to hersélf—she mûsed.

PARENTHESIS.

The parenthesis is useful in introducing an idea or remark without disturbing the construction of the sentence. In order to distinguish it from the sentence, it is generally pronounced in a monotone, often below, but sometimes above the natural pitch or ordinary tone.

Nöthing—càn-be gréat—the contémp-t of w hích—is gréat, (says Longínus.)

Remémber (continued she with a sígh) your dèar ábsent fríend.

An áwkward addréss, ungráceful áttitudes-and áctions—and a cèrtain lèft-hándedness (if I màý ùse-the wórd) lòudly procláim lòw educátion—and lòw cômpany.

By the pléasures-of the imaginátion-or fáncy (w hích—I shall ùse promiscuously) I hère méan sùch—as aríse—from vísible óbjects.

I òwn, in óne case, whenèver a màn's cǒnscience—dðes accũse
him (as it sěldom érrs-on thăt side) that-he is guilty.

Knòw then—thís trũth (enòugh—for màn—to knòw)
Virtue alóne—is hăppiness belòw.

I have sèen chărity, (if chărity—it might-be călled,) insũlt—
with an äir-of pity.

Pride—in some disguise—or óther (óften-a sėcret—to the prǒud
man-himself,) is the mòst òrdinary spríng-of áction—among
mèn.

The spíder's thread—(how ěxquisitely fine) !
Fěels-at éach tǒuch—and líves alóng-the líne.

The short intervening members, *said I, says he, replied she, continued they, &c.*, may range under the head of parenthesis; they are pronounced above or below the ordinary tone, and under the falling inflection.

You percěive, then, said 'I, that the cáuse—is a hǒpeless òne,
Hów—can thăt bè ? said he. It is obnǒxious—to the mĩnistry,
replied I. Jústice, exclăimed he, will cărry it. Jústice
vėrsus pǒwer, rejóined I, is a dėspėrate lăw-suit.

Thùs then, said hě, since—you are sò úrgent, it is thùs—that
'I concěive it: The sǒvereign gǒod—is thăt—the possėssion—
of whích—rėnders us-hăppy. And hǒw, said 'I, dó we
possėss it ? Is it sěnsual-or intellěctual ? Thėre—you are
ėntering, said hě, upòn-the detăil.

SAVE, when it means to except, to subtract, to reserve from a general admission, lowers the tone and takes the falling inflection.

'Israel búrnéd nõne of them—sàve Hăzor ônly.

Of the Jéws—fíve times I recéived fôrtý strípes sàve ône.

Yè shall nôt come-into the lánd—sàve Căleb and Jôshua.

There was nôthing-in the ārķ—sàve-the twó tăbles-of stône.

I wíll not táke ánything that is thíne—sàve-ônly thàt-which
the yóung meu have éaten.

And whàt have kǐngs—that privates-háve not-tóo, sàve cěre-
mony, sàve gěneral cěremony?

'All the conspirators—sàve ônly hé

Did whàt they díd-in ênvy of gréat César.

Nòne línger nòw upon the pláin,

Sàve thóse—who nẻ'er shall fíght agáin.

THEN. *Then* is a word noting an inference or referring to a time specified either past or future. In the following examples, the member commencing with *then* takes the natural pitch.

Thèn—went òut to him—áll Jerúsalem.

Sò then—thèy that are in the fłesh—cànnòt pléase Gôd.

If ye bé Chríst's—thèn—áre ye Ábraham's sèed.

If ye contínue—in my wórd, thèn—áre ye my díscíples índèed.

If Chríst—be nôt rísen—thèn—is óur prěaching váin.

If all this be so—then man—has a natural freedom.

If a man can number—the dust—of the earth, then shall thy seed also—be numbered.

First—be reconciled to thy brother—and then come—and offer thy gift.

If you choose that, then—I am yours withal.

The minor longs to be of age, then—to be a man—of business,
then—to make up an estate, then—to arrive at honour,
then—to retire.

YET, HOWEVER, NEVERTHELESS, NOTWITHSTANDING, THEREFORE, &c., mark the degree of assurance where-with the judgment is formed. In the following examples they take the natural pitch and falling inflection.

Though—he was rich—yèt for our sakes—he became poor.

I come to you—in the spirit of peace, yèt—you will not receive me.

Though harsh the precept, yèt the preacher charmed.

Though I have often attempted—to learn it—yèt—I cannot succeed.

I fought and conquered—yèt—have lost the prize.

Yèt—I say unto you—that Solomon—in all his glory—was not arrayed—like one of these.

Though—he was learned—yèt—he was modest.

I wished to die—yèt—dare not—death endure.

Is it time—to go? Nòt yèt.

Thòugh writing—may answer the púrposes of mère instrúction,
yèt—àll the gréat-and high óffices-of éloquence—mùst be
màde—by mèans of spòken—nòt of wrìtten lànguage.

Alàs—how different—yèt—how like the sàme.

Which—if nòt victory—is yèt—revênge.

Thòugh relígiòn remòves not—àll the èvils of life, yèt—it mày
jústly be said—to gíve rěst—to thè—thàt làbour—and are
héavy làden.

'Tis—with our jùdgments às our wátches, nòne
 Gò júst alíke, yèt éach believes his ówn.

Though dêep, yèt cléar; though gěntle, yèt nòt dűll;
Stròng—without rage; without o'erflòwing fűll.

No còurtier's face—and yèt—its smíle was rěady;
No schòlar's—yèt—his lóok—was dêep and stěady.

Thòugh he sláy me—yèt—will I trűst in him.

Thòugh he wère a sòn—yèt—lěarned he obédience—by the
thíngs—which he sűffered.

Howèver, the sěnsē-of shàme—could prodűce—whàt públic
hónour—and públic spírit—fàiled to prodűce.

A mán, howèver, who is yòung in yěars—mày be óld in hòurs,
if he has lòst—no tíme.

It is, howèver, ónly—from the àctions of mèn—that the públic—
can jűdge—of their pròbity.

It is the blàckest ingrátitude, howèver denied by sòmē, to
accèpt the běst-of óne's enděavours to sěrve us—and repáy
it with indifference.

Howèver—thòugh he hêld—this principle of cònduct—to be
něcessary, thèrefore, in his estimation, júst, yèt, like ěvery
òther principle, it cěrtainly—hath its pròper bòunds.

I knòw you—bràve and gěnerous, thèrefore tãke you—at your
wòrd.

It is a ráiny dáy, bùt notwithstanding thàt, the tròops—mùst
be reviewed.

I will sùrely rënd the kǐngdom—from thêe, and I will gíve it
to thy sêrvant; notwithstanding—in thy days—I will nòt dò
it—for Dâvid thy fãther's sàke.

Chríst—enjoined on his fòllowers—nòt to pùblish the cûres he
wròught; bùt notwithstanding his injûctions—they pro-
clâimed them.

Notwithstanding—this declarâtion, we dó not apprehënd—that
wè are gûilty of presûmption.

It ráins and blòws fûriously, notwithstanding—we mùst pro-
cêed—on our jòurney.

Acquaint nòw thysèlf with Hìm—and bè at péace; thereby
gòod—shall còme to thee.

I have mãrried a wife—and thèrefore—I cãnot còme.

He blúshes, thèrefore—he is gûilty.

FOR and BECAUSE, in examples such as the following,
 lower the tone and take the falling inflection.

Fãther, forgive them—fòr—they knòw not—whàt—they dò.

Boãst not yòursèlves of to-mòrrow—fòr ye knòw not—what a
dáy—may bring fòrth.

Wâch—and be firm, for—on your stêps—awâits sôul-subduing
vice.

Envy not—the appéarance of hâppiness in âny one, for—thou
knôwest not—his sêcret griefs.

Dô not flâtter yoursêlf—with the îdea of pèrfect hâppiness, for—
there is nô such thing—in the wôrld.

Nô man—shôuld be—tôo pôsitive, fôr—the wisest—is ôften
decêived.

Tâke my yôke upôn you—and lêarn of me, fôr—'I am mœek-
and lôwly.

Plûtarch sâys vèry fînely—that nô man should âllow himsêlf—
to hàte èven—his ênemies, fôr—if you indûlge this passion—on
sôme occâsions—it will rise—of itsêlf—in ôthers.

He is héalthy—bêcause—he is têmperate.

Sôme pèople—will nêver lêarn ânything, bêcause—they under-
stând èverything—tôo sôn.

Whÿ—are the wôrks—of nâture—so pèrfect? Bêcause—èvery
wôrck—is a whôle; bêcause—she nêver déviates—from ône
etêrnal plân.

LEAST, meaning the smallest either in size or degree, or having the force of the phrase, “to say no more,” takes the rising inflection.

'I am—the lêast—of the apôstles.

The Rômans—at lêast—understôod liberty—as wêll as wè.

His faculties—are nòt in the lèast impàired.

Let úseful observàtions bè at lèast pàrt of your conversàtion.

If he hàs not incurred a pénalty, he at lèast—desèrves cènsure.

It is nòt prűdent—to rewàrd these—who lèast desèrve it.

Are we nòt òften—the lèast thòughtful, whén our situàtion
demànds—the útmost sèriousness?

Who séems prűd—wànts at lèast—the lòok-of humànity.

Even the lèast variàtion—in màking expèrimènts—mùst be
càrefully obsèrved.

Hè who tèmps, thòugh in v àin, at lèast aspèrse the tèmpted—
with dishònour.

Mùst takes the falling inflection, and is often emphatic.

We mùst submit—to the l àws, òr be expòsed to p ànishment.

It mùst-be sò, Pl àto—thòu r èasonest w èll.

A m àn—mùst éat for nòurishment—and mùst sl èep for refr èsh-
ment.

When fòlly gròws rom àntic—we mùst p àint it.

The m àgistrate—mùst have his r èverence, and the l àws—their
authòrity.

An old man—müst be a fäther—to bēār the föllies—and absür-
dities of yōuth.

Hēaven and ēarth—will wītness,

If Rōme müst fall—that wē—are innocent.

BRUTUS. Whȳ fārewell, Pōrtia. We müst diē, Messala.

With mēditating—that shē müst diē ōnce,

I hāve the pātience—to endŭre it nōw.

EXCEPT. The word *except* usually lowers the tone.

Excèpt—ye repēnt—ye shall àll likewise—pèrish.

A'll—were invōlved—in this affāir excèpt ōne.

There is nò réal use in rīches excèpt—in the distribŭtion.

All—the wōrds—compōunded of hère—and a preposition, excèpt
hereāfter, are ōbsolete.

ELSE. The word *else* takes the ordinary tone.

Thou desīrest not—sācrifice, èlse—would I give it.

Repēnt, or èlse—I will cōme to thee—quickly.

Of chānce or chānge, óh! lēt not—mān complāin,

Else—shall he nēver, nēver cēase—to wāil.

UNLESS. The word *unless* takes the ordinary tone.

Nó man—can enjòy hăppiness—unlèss—he thinks—he enjòys it.

It is not enòugh—to sày prăyers—unlèss—we live them—toð.

We cānnot thrive—unlèss—we are frŭgāl and indŭstrious.

He shall not eat of the hŏly things unlèss—he wāsh his flesh—
with wāter.

Nó man—can rise abòve the infirmities—of his năture—unlèss—
assisted by Gŏd.

BUT. The member commencing with the word *but* is lowered.

Nóthing bŭt trŭe religion—can gíve pĕace—in dĕath.

Be rích, bŭt—of your wĕalth—māke nó parāde.

Hāving the fŏrm of gŏdliness, bŭt denýing—the pŏwer theredf.

Hăppiness—is nò where to be fŏund—bŭt—in the prăctice—of
virtue.

Mòst of our plĕasures—are imăginary, bŭt—our disquietudes—
are réal.

We jŭdge of mĕn, nòt—from the mĕrit—which dĭstĭnguishes
thém, bŭt—from the ĭnterest—which gŏverns ŭs.

'Oft—she rejects, but never once—offends.

Glōws—as he reads, but trembles—as he writes.

Expérience—kèeps a dèar schòol, but fòols—will lèarn—in nò other.

Stràws swím—upon the sùrface, bùt pèarls lie—at the bòttom.

Compàrisons in àrgument—may sòmetimes illùstrate, bùt—they cannot pròve.

A sòft ànswer—tùrneth àwày—wràth, bùt gríevous wòrds—stir up—anger.

Nòw abideth fàith, hòpe, chàrity; bùt the grèatest—of thèse—is chàrity.

For—whàt to shùn—will nò grèat knòwledge nèed;

Bùt—whàt to fòllow—is a tǎsk indèed.

Such a màn—mìght fall a vïctim—to pòwer, bùt trùth, and rèason, and liberty—would fáll with him.

In the following examples *but* is equivalent to the word *only*.

If they kill us—we shàll—but dïe.

He háth not gríevèd me—bùt—in pàrt.

There is nône gòod—but òne—that is—Gòd.

We tǎke nǒ note—of time—but—from its lòss.

A fòrmidable màn—but—to his frìends.

Our líght afflíctiôn—which is—but—for a mòmènt.

His prècepts téach—but whàt—his wòrks inspire.

And màý—the árdent mînd—that sèeks renòwn,

Cláim nòt—the mǎrtial—but—the cívic cròwn.

Whò—can it bé—but pèrjured Lýcon?

THAN usually lowers the tone, and frequently the member commencing with it.

A cõuntenance móre in sörrow than in anger.

Thõu art móre righteous than I; I am nõt better than my fãthers.

Jõhn was gréater than a prõphet.

It is móre bléssed to gíve than to recéive.

The lást error shall be wörse than the first.

We take lëss páins to bè háppy than to appéar so.

He would màke a better sòldier than schólar.

To comméce a wår is mùch éasier than to finish it.

Opprëssion is móre éasily bórne than insult.

Cícero was móre éloquent than ány other Roman.

There is nõt a móre pléasing éxercise of the mĩnd than grátitude.

Virtue is móre vãluable than ány other acquĩrement.

Nõthing can be móre ámiable than a cõstant desíre to pléase.

Nõ whĩter páge than Áddison's remáins.

Nõthing disgústs me sóoner than the émpy pomp of lãguage.

Béttér is a dinner of hërbs where löve is than a stãlled ox and hãtred therewith.

It còsts men mۆre to be miserable—thàn it wóuld do—to
màke them—pẻfectly háppy.

Fۆolish mèn—are móre ápt to consider whàt they have lۆst—
thàn whàt—they possẻss.

Nۆthing—mۆre engẻges and retẻins—the affẻctions of mèn—
thàn a hándsome addẻss—and a grẻaceful conversàtion.

THAT. When the word *that* is demonstrative, or a substitute for a clause or a sentence, it takes a suspensive falling inflection.

And whẻn Mۆses hẻàrd thàt—he was cẻntẻt.

The wۆman—was mảde whۆle—from thàt hour.

The Grẻeks—had defẻated the Tẻrks—I hẻàrd thàt.

You allẻge—that the mản—is innocent; thàt—hẻ is nۆt.

Ye defẻàud—and thàt—your brẻthren.

We spẻak—thàt—we do knۆw—and tẻstify—thàt—we have sẻẻn.

The vital faculty—is thàt—by whẻich life—is presẻrved.

Thàt—was the trẻue líght—that líghtethẻvery man—that
cẻmeth—into the wۆrld.

Thàt—thou dẻỏest—dẻ quickly. Hẻld fast—thàt—which is gẻod.

The cẻàuse of cẻmmonẻrror—is—the credۆlity—of mẻn; thàt is,
anẻasy assẻẻnt—to whàt—is obtrủded.

I will knۆw your búsinẻss, thàt—I will.

PARTICLES IN OPPOSITION.

The particles in opposition refer to something present or near in place or time, to a word, phrase, or sentence.

Thèse nervous bold, thöse languid and remiss.

Thèse you-but anger—and you mend not thöse.

If the Lord will—we shall live, and dö this-or thät.

As thät—the body—this—enslaved—the mind.

Their judgment in this—we may not—and in thät—we need
not follow.

Truth hère—is turned into vision thère.

Darkness thère—might well seem twilight hère.

Some place—the bliss—in action, some—in ease,

Those call it—pleasure—and contentment thèse.

Self-love, the spring of mötion, acts the söul;

Reason's comparing balance—rules the whole:

Man büt—for thät, nö action—could attend:

And büt—for this, were äctive—to nö ënd.

This äge—to blössom, and the néxt—to béar.

Imitåtion—is inferiority confessed; emulåtion—is superiority
contested or denied; imitåtion—is servile, emulation gèner-
ous; thät fétters, this fires; thät—may gíve—a nåme, this—
a nåme immörtal.

The less—we cöpy the renowned äncients—we shall resèmbles
them the möre.

LESSONS.

LESSON I.

THE PARK.

A pârk is a lârge enclôsure, surrôunded with a hîgh wâll, and stocked with vârious kinds of gâme, espêcially beâsts of châse. The princîpal of thèse are dêer and hâres. There are thrée species of dêer, which rûn wîld, or are kèpt in pârks, in the Brîtish Islands, the stâg, hârt, or rêd deer; the fâllow deer; and the rôebuck. The stag or hart is a pëaceful and hârmless animal. His grâceful form, his âiry motion, and the âmple branches that adôrn rather than defênd his head, added to his size, strêngth, and swîftness, render him one of the môst êlegant, if not one of the môst úseful quadru-peds. He is vëry dëlicate in the choice of his fôod, which consists pârty of grâss, and pârty of the yôung brânches and shôots of trêes. When sâtisfied with eâting, he retires to some cövert or thîcket to chew the cûd: but his ruminâtion is performed with gréater diffîculty than that of the cöw or shêep, and is attênded with a sort of hîcup during the whôle time it cöntinues. His sènses of smêll and heâring are extrémely acute. It is singûlar that the stag is himself one of the

numerous enemies of the fawn, and that the female is obliged to exert all her art to protect her young from him.

The fallow deer is smaller and less robust than the stag, and has *broad* instead of *round* branching horns, which, like all male quadrupeds of the same tribe, it renews every year. Fallow deer are seldom found wild, being generally bred in parks, and kept for the amusement and luxury of the great. They have a great dislike to the red deer, with which they will neither breed, nor herd in the same place. They also frequently quarrel among themselves for some favourite spot of pasture ground, and, divided into two parties, headed by the oldest and strongest deer of the flock, attack each other in the most perfect order, and even renew the combat for several days, till the weaker party is forced to retreat.

The roebuck is the smallest of the British deer, and is now almost extinct in these islands; the few that are left being chiefly confined to the Scottish Highlands. It is exceedingly fleet, and scarcely less sagacious. Its mode of eluding pursuit proves it to be far more cunning than the stag; for, instead of continuing its flight straight forward, it confounds the scent by retracing its own track, and then making a great bound to one side; after which it lies flat and motionless till the dogs and men pass by. The roebucks do not herd in flocks, like the rest of the deer kind, but live in families, each male with his favourite female and her young.

The hare is a very timid animal; and its fears are almost justified by the number of its enemies. Dogs, cats, weasels,

birds of prèy, and, last and wôrst, mankind, persecute it without pity. But, in sôme degrèe to baffle its foes, nature has endowed it with great fleētness, and a good shăre of sagacity. Its muscles are strông, without fât, and formed for swiftness; it has lărge prôminent eyes, placed backwards on its hêad, so that it can âlmost see behind it as it rûns; and its ears are căpable of being directed towards êvery quarter, and are so formed that they rěadily catch the slightest sound. Instinct tēaches it to choose its form in plăces where the surrôunding òbjects are nearly of the colour of its own bôdy. The hare may be tămed, and is then a frôlicsome and amûsing animal.

All these animals are mentioned in Scripture. The hăre was unclėan by the Jêwish law. Asahel, Joab's brôther, was as "light of foot as a wîld roe." Part of the daily provision for kîng Sôlomon's table, consisted of "hărts, rôebucks, and fallow deer." And David thus beăutifully expresses his eager desire for the sěrvicē of the Lôrd: "As the hart pânteth for the wăter bròoks, so pânteth my sôul after thée, O Gôd."

LESSON II.

A PRAYER.

O Gôd of Běthel! by whôse hând
 Thy pěople stîll are fėd;
 Who thrôugh this wěary pîlgrimage
 Hast all our făthers lėd:

Our vöws, our präy'rs, we now present
 Beföre thy thröne of gráce:
Göd of our fäthers! be the Göd
 Of theír succeéding ràce.

Through each perpléxing path of life
 Our wánd'ring footsteps gúide;
Give us each day our dăily bread,
 And ràiment fît provide.

O! spréad thy cövr'ing wings aróund,
Till äll our wánd'rings céase,
And at our Făther's löv'd abòde
 Our sòuls arríve in péace.

Süch blèssings from thy grăcious händ
 Our hümbly präy'rs implóre;
 And thòu shalt bè our chòsen Göd
 And pòrtion évermòre.

LESSON III.

THE REIN DEER.

This úseful animal, the géneral height of which is about
four feèt and a hălf, is to be found in most of the nórthern
 règions of the öld and nêw world. It has löng, sléndér,
 brănched hòrns; those of the măle are mûch the lârgest.
In cölour it is brown aböve and white beneáth: but it öften

becomes of a grëyish white as it advances in âge. It constitutes the whole wèalth of the Lăplanders, and supplies to them the place of the hōrse, the cōw, the shēep, and the gōat. Alive or dëad, the rein deer is equally subsërvient to their wānts. When it ceases to live, spoons are made of its bōnes, glue of its hōrns, bowstrings and thrëad of its tëndons, clōthing of its skin, and its flësh becomes a sāvoury food. During its life, its milk is converted into chëese, and it is employed to convey its òwner over the snōwy wāstes of his nātive country. Sùch is the swiftness of this rāce, that twō of them, yoked in a slëdge, will travel a hundred and twëlve English mīles in a dāy. The slëdge is of a cūrious construction, formed sōmewhat in the shāpe of a bōat, in which the trāveller is tied like a chīld, and which, if attempted to be guided by any person unaccūstomed to it, would instantly be oversët. A Laplander, who is rīch, has often more than a thōusand rëin deer.

The pāce of the rëin deer, which it can keep ùp for a whōle dāy, is rather a trōt than a bōūding. Its hōofs are slōven and mōvable, so that it spreads them abrōad as it gōes, to prevënt its sinking in the snōw; and as the ànimal moves alōng, they are heard to crack with a prëtty lōud nōise.

In sūmmer, these animals feed on vārious kinds of plānts, and sēek the hīghest hills, for the pūrpose of avōiding the gād-fly, which at that period deposits its éggs in their skin, and that to such an enōrmous extent, that skins are fréquently found as full of hōlec as a cōlander. Many die from this cause. In wīnter, their food consists of the lichen, which they

dig from beneath the snōw with their antlers and feet.
When the snōw is too deep for them to obtain this plant, they
 resort to another species of it which hangs on pine trees;
 and, in severe seasons, the boors often cut down some thou-
 sands of these trees to furnish subsistence to their herds.
 Attempts have been made, but hitherto without success, to
 naturalize the rein deer in England.

TRIMMER.

LESSON IV.

THE FIRST-BORN OF EGYPT,

When life is forgōt, and night hath power,
And mortals feel nō dread;

When silence and slumber rule the hour,
And dreams are round the head;

God shall smite the first-born of Egypt's race,
 The destrōyer shall enter each dwelling-place—
Shall enter and choose his dead.

"To your homes," said the leader of Israel's host,

"And slaughter a sacrifice:

"Let the life-blood be sprinkled on each door post,

"Nor stir till the morning arise:

"And the angel of vengeance shall pass you by,

"He shall see the red stain, and shall not come nigh,

"Where the hope of your household lies."

The pĕople hĕar, and they bĕw them lĕw—
Each to his hĕuse hath flĕwn :
 The Lamb is slĕin, and with blĕod they gĕ,
And sprĕinkle the lintel stone ;
 And the dĕors they clĕse when the sĕn hath sĕt,
But fĕw in oblivious sleep forgĕt
The jĕdgment to be dĕne.

'Tis midnight—yĕt they hĕar nĕ sĕund
Alĕng the lĕne still strĕet ;
 Nĕ blĕst of pĕstilence swĕeps the grĕund,
No trĕmp of uneĕrthly feet ;
 Nor rĕsh as of hĕrpy wing gĕes bĕ,
But the cĕlm mĕon flĕats on the clĕudless skĕ,
'Mid her wĕn light clĕar and swĕet.

Once ōnly, shĕt like an ĕrrowy rĕy,
A pĕlc blue flĕsh was sĕen,
 It pĕss'd so swift, the ĕye scĕrce could sĕy
That sĕch a thĕng had bĕen ;
Yĕt the beat of every heart was still,
And the flesh crawled fĕĕrfully and chill,
And back flowed ĕvery vĕin.

The courage of Israel's brĕvest quĕil'd
At the view of that ĕwful lĕght,
 Though knowing the blood of their off'ring avail'd
To shield them from its mĕght :

They felt 'twas the Spirit of Death had past,
That the brightness they saw his cold glance had cast
On Egypt's land that night.

That his fearful eye had unwarn'd struck down,
In the darkness of the grave,
The hope of that empire, the pride of its crown,
The first-born of lord and slave ;—
The lovely, the tender, the ardent, the gay ;
Where are they ?—all wither'd in ashes away,
At the terrible death-glare it gave.

From the couches of slumber ten thousand cries
Burst forth 'mid the silence of dread—
The youth by his living brother lies
Sightless, and dumb, and dead !
The infant lies cold at his mother's breast,
She had kiss'd him alive as she sank to rest,
She awakens—his life hath fled.

And shrieks from the palace-chambers break—
Their inmates are steeped in woe,
And Pharaoh had found his arm too weak
To arrest the mighty blow :
Wail, king of the Pyramids ! Egypt's throne
Cannot lighten thy heart of a single groan,
For thy kingdom's heir laid low.

Wail, king of the pýramids! Death hath cast

His shafts thrúgh thine émpire wide,
But o'er Israel in bondage his rage hath pást,

Nq first-born of hêrs hath died—

Go, Sâtrap! commând that the cáptive be frêe,

Lest their Gőd in fierce ànger should smíte even thêe,
On the cröwn of thy púrple pride.

LESSON V.

THE NIGHTINGALE.

The nightingale is nót remárkable for the variety or richness of its tints; the úpper part of the body being of a rústy bröwn, tínged with ôlive; and the únder parts of an ásh colour, inclining to white about the thröat and bëlly. Its mûsic, however, is excéedingly sòft and harmônious, and is stíll more pléasing as being heard in the nìght, when àll the óther wårblers are silent.

The éxquisite melody of this and óther British birds, compared with the pláinness of their appéarance, is an impréssive próof of the góodness of the Creátor, in the impártial distribution of his bënëfits to the fêathered tribes. The birds of óther climates may, indeed, delight the eye by the spléndid richness of their còlours, and the glówing variety of their tints; yet it is the warblers of Eúrope alône, that are endowed with that pléasing power of sòng, which gives so pecüliar a chàrm to our gröves and wôods.

The nightingale visits England in the beginning of A'pril, and générally retires in Aûgust. It is found only in sòme of the southern parts of England, chiefly in Dêvon and Còrnwall, and is tóttally unknown in Īreland, Scòtland, and Wâles; and as it generally keeps in the middle of its fâvourite bùsh or trée, it is but rârely seen. The female constructs her nest of the léaves of trées, strâw, and möss, and ùsually lays fôur or fíve éggs; but it sèldom happens, in our climate, that àll these come to matûrity. While she performs the duty of incubâtion, the male sits on some adjâcent branch, to chëer the tédious hours by his harmônious vóice, or, by the shórt interruptions of his sông, to give her tímely nótice of apprôaching dânger.

In a wíld state, the nightingale does not, in général, sing above tén wéeks in the yêar; but those confined in a cage may, with câre and atténction, be induced to continue their melody for nine or tén mônths.

GOLDSMITH.

LESSON VI.

THE FINDING OF MOSES.

Slôw glîdes the Nile; amid the mârgin flâgs,
Clôsed in a bùlrush ârk, the bàbe is lêft,—
Lêft by a môtter's hând. His sîster wâits
 Fâr off; and pâle, 'twèen hõpe and feâr, beholds
 The róyal màid, surróunded by her tráin,
 Approach the river bànk,—apprôach the spôt
 Where slêeps the innocent: she sêes them stóop

With mêeting plumes ; the rŭshy lid is ôpe'd,
And wăkes the infant smĭling in his teărs,
As whèn alóng a little mŏuntain lake,
The sŭmmer sŏuth wĭnd brêathes, with gĕntle sígh,
And pàrts the rêeds, unvĕiling as they bĕnd,
A wăter-lily floăting on the wăve.

LESSON VII.

THE PIGEON OR DOVE.

All the nŭmerous and beăutĭful varĭeties of the pigeon tribe, which, like the dŏg, the hŏrse, and ôther domestic animals, have brănched into an álmost ĕndless varĭety of kĭnds, fŏrms, and cŏlours, derive their origin from the wŏod-pigeon or stŏck-dove ; which is of a dĕep bluish âsh-cŏlour ; the brêast dashed with a fĭne changeable green and pŭrple ; the wings marked with twŏ blăck bârs ; the bâck white ; and the tâil barred near the end with blăck. Such are the colours of the pigeon in its nătural stăte ; and from these símple tĭnts, the effĕcts of domesticătion, have produced a varĭety, that wŏrds cannot descriĕbe, nor even făncy suggĕst.

The prĭncĭpal varĭeties of this nŭmerous family are, the făn-tail, the pŏŭter, the nŭn, the drăgon, the tŭmbler, the cărrier, the tŭrtle-dove, and the rĭng-dove.

The făn-tail receives its năme from the síngular property it possĕsses of erĕcting its lŏng tâil-feathers at plĕasure, and extĕnding them in the fŏrm of a făn. The pŏuter, or pŏuting

horseman, is so called from the curious appearance of its craw, which it can inflate at will, and extend to a considerable size. The nûn has its head bordered or surrounded with small feathers, which it possesses the power of erecting, and which then assume the appearance of a hood. The dragon is distinguished by that part of its head immediately above the bill being covered with curious warty kind of excrescences; the feathers of its breast also are of a green colour, beautifully intermixed with blue. The tumbler flies lowest of the pigeon family, and is peculiar for the many somerset kind of turns it takes in the course of its flight.

The carrier is distinguished from all others by a broad circle of naked white skin which surrounds the eyes; and by the colour of the plumage, which is of a dark blue, inclining to black. From their attachment to their native place, or to their young, these birds are employed in several countries, as the most expeditious carriers of letters; and formerly they were commonly used in carrying letters from place to place in time of war, and in case of sieges, when all other means of communication were intercepted, or cut off by the enemy. These birds have been known to fly seventy-two miles in two hours and a half.

The turtle-dove is smaller than the common pigeon, and is distinguished by the yellow circle of the eye, and by a beautiful crimson circle that encompasses the eye-lids. The note of this bird is singularly tender and plaintive. In addressing his mate, the male makes use of a variety of winning attitudes, cooing at the same time in the most gentle and soothing accents. On this account, the turtle-dove has been represented,

in all ages, as the most perfect emblem of connubial attachment and constancy.

The ring dove derives its appellation from a beautiful white circle round the neck. This bird builds its nest with a few dry sticks, in the boughs of trees; and is so strongly attached to its native freedom, that all attempts to domesticate it have hitherto proved ineffectual.

There are many other varieties of this extensive family; but they are not so strongly or so peculiarly marked, as to need any separate description. Wild pigeons are migratory, and are found in most parts of the world.

The dove is very much spoken of in the Bible. It was a dove which Nóah sent out of the ark, to ascertain whether the waters of the flood had abated. This bird was accounted clean by the law of Móses, and was appointed, in certain circumstances, to be offered up in sacrifice. It formed one of the articles of merchandize, which the priests permitted to be sold in the temple to those who came from a distance, and the traffic in which, within the courts of Gód's house, provoked the holy indignation of our Saviour. The Psalmist says of those who are restored by Gód's mércy, that "they shall be as the wings of a dove, covered with silver, and her feathers with yellow gold." The Jews, when lamenting the calamities they were suffering for their sins, are represented by Isáiah, as "mourning sore like doves," alluding to the plaintive noise of the turtle-dove when deprived of its mate. We are told in Matthew iii., 15, that "the Spirit of God descended like a dove, and lighted upon Jésus." And when Christ was giving his disciples advice with respect to the

manner in which they should conduct themselves in the midst of their enemies, he said, “Be ye therefore wise as serpents and harmless as doves,”—that is, act with the prudence and skill of serpents; but, at the same time, cultivate the innocence and simplicity of the dove.

LESSON VIII.

A HEBREW MELODY.

Sound the loud timbrel o'er Êgypt's dark sea!
Jehovah hath triumph'd—his people are free.
Sing—for the pride of the tyrant is broken,
His chariots and horsemen, all splendid and brave,
How vain was their boasting! The Lord hath but spoken,
And chariots and horsemen are sunk in the wave.
Sound the loud timbrel o'er Êgypt's dark sea;
Jehovah has triumph'd—his people are free!

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword!
Who shall return to tell E'gypt the story
Of those she sent forth in the hour of her pride?
For the Lord hath look'd out from his pillar of glory,
And all her brave thousands are dash'd in the tide.
Sound the loud timbrel o'er Êgypt's dark sea;
Jehovah has triumph'd—his people are free!

LESSON IX.

THE SALMON.

The sàlmon seems confined, in a gréat mèasure, to the nôrthern seas, being unknown in the Mediterràean, and in the wàters of óther wàrm climates. It lives in frèsh as well as in sàlt waters, fórcing itself in aùtumn up the rívèrs, sometimes for húndreds of mîles, for the purpose of depösiting its spâwn. In thèse peregrinàtions salmon are caught in gréat numbers, which supply our màrkets and tâbles. Intent only on the ôbject of their jôurney, they spring up cătaracts, and over óther obstacles of a véry gréat height. This extraordinary power seems to be owing to a sudden jèrk, which the fish gives to its bôdy, from a bènt into a strâight position. When they are unexpectedly obstructed in their prôgress, it is said they swim a fèw paces bäck, survey the ôbject for some mînutes môtionless, retréat, and return again to the chârgé: then, collecting àll their fôrce, with one astônishing spring, overleap évery obstacle. When the water is lôw, or sand-banks intervène, they throw themselves on one side, and, in that position, soon work themselves ôver into the dèep wàter beyônd. On the river Liffey, a fèw miles abôve Dúblin, there is a cătaract about nineteen feet high; and here, in the sàlmon season, many of the inhabitants amúse themselves in observing the fish leap up the tórrent. They fall bäck măny times befóre they surmôunt it; and baskets, made of twîgs, are placed near the edge of the stréam, to cătch them in their fall.

When the salmon have arrived at a proper place for spawning in, the male and female unite in forming, in the sand or gravel, a proper reception for their eggs, about eighteen inches deep, which they are also supposed afterwards to cover up. In this hole, the eggs lie until the ensuing spring, if not displaced by the floods, before they are hatched. The parents, however, after their spawning, become extremely emaciated, and hasten to the salt water. Towards the end of March, the young fry begin to appear; and, gradually increasing in size, become, in the beginning of May, five or six inches in length, when they are called salmon smelts. They now swarm in myriads, in the rivers; but the first flood sweeps them down into the sea, scarcely leaving any behind. About the middle of June, the largest of these begin to return into the rivers; they are now become of the length of twelve or sixteen inches. Towards the end of July, they weigh from six to nine pounds each. The food of the salmon consists of the smaller fishes, insects, and worms; for all these are used with success as baits by the anglers of salmon.

History of Wonderful Fishes.

LESSON X.

HYMN OF THE HEBREW MAID.

When Israel, of the Lord beloved,
Out from the land of bondage came,
Her father's God before her moved,
 An awful guide in smoke and flame.

By dáy alóng the astónished lánds

The clóudy pillar glided slów ;

By night Arăbia's crímson'd sànds

Retùrn'd the fiěry pillar's glów.

There rose the chóral hymn of práise,

And trúmp and tímbrél answered keen ;

And Zíon's daughters poured their láys,

With priest's and wărrior's vóice betwéen.

No pörtents nòw our fôes amăze,

Forsăken Israel wànders lône ;

Our făthers wóuld not knòw Thý wăys,

And thòu hast lěft them to their òwn.

But prěsent still, though nów unseén ;

When bríghtly shínes the prósperous dáy,

Be thóughts of thee a clóudy scrėen

To temper the decėitful rày.

And óh ! when stóops on Jűdah's păth

In shăde and stórm the frėquent níght,

Be thòu, lóng-suff'ring, slòw to wrăth,

A bűrning and a shíning light :

Our harps we left by Băbel's strėams,

The tỳrant's jėst, the Gėntile's scòrn,

No cénser round our altar bėams,

And múte are tímbrél, trúmp, and hòrn :

But thòu hast said,—“ The blòod of gòat,

The fłesh of răms I will not prize ;

A cóntrite heàrt, and hűmble thóught,

Are míne accėpted sàcrífice.”

LESSON XI.

THE COD.

The h  ad of the c  d fish is sm  oth; the colour on the back and sides is of a d  sky   live, v  riegated with y  llow sp  ts; its belly is white; the l  teral line runs from the gills to the t  il, which at the abdomen is c  rved, but   lsewhere is str  ight; its scales are v  ry sm  ll, and adhere firmly to the skin; its roes are l  rge; at the angle of the lower jaws there hangs a single beard, which is sh  rt, seldom exc  eding a finger's l  ngth; its tongue is br  ad; it has several rows of t  eth, like the pike; and in the p  late, near the   rifice of the st  mach, and near the gills, it has sm  ll cl  sters of t  eth. It has thr  e b  ck fins, tw   at the gills, and tw   at the br  ast, and tw   near the t  il.

These fish are found   nly in the seas of the n  rthern parts of the w  rld; and the pr  ncipal places of r  ndezvous are the sand-banks of Newfo  ndland, Nova Sc  tia, and New England. These shallows are their f  vourite situations, as they abound with w  rms, a kind of food that is pec  liarily gr  teful to them. An  ther cause of their attachment to these places is their vicinity to the P  lar s  as, where they ret  rn to sp  wn. Th  re they deposit their roes in f  ll sec  rity, and afterwards repair, as soon as the m  re southern seas are   pen, to the banks for subsistence; consequently, the c  d may j  stly be placed at the head of the migrating or w  ndering tribes of fish. F  w are taken n  rth of   celand, and the sh  als never reach so f  r s  uth as the str  its of Gibr  ltar.

Previous to the discovery of Newfoöndland, the pñcipal fisheries for cöd were in the seas öff Íceland, and öff the wěstern islands of Scötland. To the förmder of thèse the English resörted for nearly föur cěnturies, and had nó fewer than one hundred and fifty vessels emplöyed in the Iceland fishery in the reign of James I. The hook and line are the öny implements which are used in tåking this fish, and they are caught in fröm sixteen to sixty fåthoms wåter. Fifteen thousand Brítish seamen are emplöyed in this fishery. An expért hand will sömetimes catch föur hñdred in a dåy.

The cöd is one of the möst prolific of the fish tribe. In the roe of only a mïddling sized cod there have been cöunted more than nñne millions of eggs. They begin to spawn in Jånuary in the Europěan seas. Their pñcipal food consists of the smaller species of fish, wörms, shěll-fish, and cråbs; and their stömachs are capable of dissolving the gréatest part of the shělls that they swallow. They grow to a gréat size. The lårgest cod that was ever taken weighed seventy-eight pöunds, and was five feet eight inches in lěngth.

TRIMMER.

LESSON XII.

PROTECTION AND GUIDANCE SUPPLICATED.

Thüs far on life's perplexing pàth,
Thus får the Lord our steps hath lěd,
 Såfe from the wörl'd's pursüing wråth,
Unharm'd though floods hung o'er our hěad

Here then we p  use, look b  ck, ad  re,
Like r  nsom'd   srael fr  m the sh  re.

Str  ngers and pilgrims here bel  w,
As   ll our f  thers in their d  y,
We to a l  nd of pr  mise g  ,
L  rd, by thine   wn appointed w  y;
Still guide, ill  mine, ch  er our flight,
In cl  ud by d  y, in fire by night.

Prot  ct us through this wil  dness,
From s  rpent, pl  gue, and h  stile r  ge;
With bread from h  aven our table bl  ss,
With living streams our thirst assu  ge;
Nor let our r  bel h  arts rep  ne,
Or follow   ny voice but Thine.

Thy righteous law to   s procl  im,
But n  t from S  nai's top al  ne:
Hid on the r  ck-cleft b   thy n  me,
Thy p  wer, and   ll thy g  odness sh  wn;
And may we never b  w the kn  e
To   ny other g  ds but Th  e.

Thy pr  sence with us, -m  ve or r  st;
And as the   agle, o'er her br  od,
Flutters her p  nions, stirs the n  st,
C  vers, def  nds, pr  vides them f  od,
Bears on her w  ngs, instr  cts to fl  y,
Thus, th  s prepare us for the sk  y.

When we have nùmer'd all our yěars,
And stand at length on Jórdan's brink,
Though the flêsh fail with hũman fěars,
 Oh! let not then the spírít shrink;
 But strong in fáith, and hõpe, and löve,
 Plũnge through the strèam, to rise abõve.

LESSON XIII.

PEAK CAVERN IN DERBYSHIRE.

Péak cavern is one of those sublime works of nâture, which constantly excite the wõnder and admirâtion of their behõlders. It liês in the vicinity of Câstleton, and is apprõached by a path along the side of a clêar rivulet, leading to the fissure, or separation of the rõck, at the extrêmity of which the cãvern is situated. It would be difficult to imagine a scene móre augũst than thât which presents itself to the visitor at its êntrance. On êach side, the hũge gréy rõcks rise âlmost stráight ũp to the height of néarly thrée hundred fêet, or about sêven times the height of a módern hõuse, and, meeting each other at right or crõss angles, form a dëep and glõomy recèss. In frõnt, it is overhung by a vást canopy of rõck, assuming the appearance of a depréssed ârch, and extending in wíth, óne hũndred and twénty fêet; in hěight, forty-twõ; and in recéding dëpth, abòut ninety. After penetrating about nínety feet into the cãvern, the roof becomes lówér, and a gëntle descènt lěads, by a detached rõck, to the intérior

entrance of this tremendous hollow. Hère the light of day, having gradually diminished, wholly disappears; and the visitor is provided with a torch to light him in his farther progress.

The passage now becoming extremely confined, he is obliged to proceed, in a stooping posture, about twenty yards, when he reaches a large opening, named the Bell-house, and is thence led to a small lake, called the First Water, about forty feet in length, but no more than two or three feet in depth. Over this he is conveyed in a boat to the interior of the cavern, beneath a massive vault of rock, which in some parts descends to within eighteen or twenty inches of the water. On landing, he enters a spacious apartment, 220 feet in length, 200 feet in breadth, and in some parts 120 feet in height, opening into the bosom of the rock; but, from the want of light, neither the distant sides, nor the roof of this abyss, can be seen. In a passage at the inner extremity of this cave, the stream which flows through the whole length of the cavern, spreads into what is called the Second Water; and, near its termination, is a projecting pile of rocks, known by the appellation of Roger Râin's house, from the incessant fall of water in large drops through the crevices of the roof. Beyond this, opens another tremendous hollow, called the Châncel, where the rocks are much broken, and the sides covered with petrified incrustations. The path now leads to a place called Half-way House, and thence, by three natural and regular arches, to a vast cavity, which, from its uniform bell-like appearance is called Gréat Tom of Lincoln. From

this point the vault grădually descēnds, the păsage contrăcts, and at length does not leave more than sufficient room for the curreñt of the strēam, which continues to flow through a subterrăneous channel of séveral miles in extēnt, as is proved by the small stones brōught into it, after grēat rains, from the dīstant ruins of the Pēak Forest.

The ěntire lēngth of this wōnderful cāvern is 2,250 feet, nearly hălf a mīle; and its depth, from the surface of the Pēak Mountain, about 620 feet. A cúrious effect is produced by the explōsion of a small quantity of gūnpowder, wedged into the rōck in the intērior of the cāvern; for the sound appears to rōll along the roof and sides, like a tremēdous and continued peal of thūnder.

CLARKE'S *Wonders*.

LESSON XIV.

BIRDS OF PASSAGE.

Birds, jōyous birds of the wăndering wing!
Whēnce is it ye come with the flowers of spring?
 —“ We come from the shores of the grēen ôld Nile,
From the land where the rôses of Shăron smīle,
From the palms that wave through the Iñdian ský.
From the mýrrh-trēes of glōwing 'Araby.
 “ We have swēpt o'er the citīes in song renôwn'd,
Silent they lie with the deserts rōund!

We have crossed prôud rîvers, whose tide hath rôll'd
All dârk with the warrior blood of ôld;
And each worn wing hath regain'd its hôme,
Under peasant's rôof-tree or mōnarch's dôme."

And whât have ye fòund in the mōnarch's dôme,
Since lâst ye tràversed the blue sea's fōam?
 —“ We have found a chănge, we have found a păll,
And a glōom o'ershadowing the banquet hăll,
And a mark on the floor, as of life-drops spilt,
Nought looks the săme, save the nêst we bùilt!"

Oh! jôyous birds, it hath stîll been so;
Through the halls of kings doth the tempest gô!
But the huts of the hamlet lie stîll and dēep,
And the hills o'er their quiet a vîgil kēep,—
Săy whât have ye fòund in the pèasant's cōt,
Since lâst ye parted from that swēet spòt?

—“ A chănge we have fòund there—and măný a chănge!
Făces, and fōotsteps, and ħll things strănge!
Góne are the heads of the silvery hair,
And the young that wére have a brow of căre,
And the place is húsh'd where the children pláy'd,
Nought looks the săme, save the nêst we màde!"

Săd is your tale of the beăutîful èarth,
Bîrds that o'ersweep it, in pōwer and mîrth!

Yet through the wăstes of the trăckless àir,
Yē have a Gŭide, and shall wē despăir?
Yē over dĕsert and dĕep have păs's'd,
So may WE reach our brĭght hŏme at lăst!

HEMANS.

LESSON XV.

VISIT TO A NEWCASTLE COAL-PIT.

Our visit to one of the cŏal-pits in the neighbourhood of Nĕwcastle was răther a drŏll advĕnture. The first ceremony was to put on a kind of frŏck, which covered us àll ōver, to prevent our clothes from being spŏiled. We were thĕn shown a prodĭgiously lărgē stĕam-engine at work at the mŏuth of the pĭt, in order to drain off the wăter, and clŏse to it a vĕntilator for pŭrifying the àir. Our guides now sĕated us upon a piece of bŏard, slung in a rope like the seat of a swing, and hooked to an ĭron chăin, which was let gĕntly dŏwn the suffocating hole by the assistance of sĭx hŏrses. I mùst confĕss, I did not like this mode of travelling; my spĭrits, however, were răther chĕered, when I reached the sŏlid bŏt-tom, and saw my gŏod friend Frănklin, with a smĭling făce, at my side. He congrătulated me on my arrival, and pŏinted to a hŭge fire burning in order to keep up the nĕcessary ventilătion. Găining courage by a nĕarer examinătion, my brother and I wălked about the chambers with as mŭch ease, as if they had been the apărtments of a dwĕlling-hŏuse. The cŏal is hollowed out in spaces of fŏur yards wide, between

which are left pillars of coal to support the roof, tén yards bröad and twénty dëep. After explöring a dózen or two of these little apàrtments, our curiosity was sàtisfied, as there was nóthing more to be sèen, but a repétition of the sàme objects to a vâst extent. A number of hòrses live here for yéars togèther, and sèem to enjoy themselves very cômfortably: they are emplöyed to draw the coal through the subterrâneous passages, to the böttom of the ôpening of the pit. The machine which raises the coal to the sùrface of the èarth, is worked by stòut hòrses. The coal is brought in stróng baskets made of ôsier; they éach contain twélve húndred weight of coal, and one áscends while the other dëscends. A síngle man recëives these baskets as they arríve, and places them on a drây, having hooked ón an émpty basket in the place of a füll one, before he dríves the drây to a shed at a líttle distance, where he émpaties his load. The dust passes through holes prepared to recëive it, whilst the lárge pieces of coal roll dówn the declivity in héaps, where they are lóaded in wággons and càrried to whárfs on the ríver síde, to be put on board the vëssels, which wáit to càrry them to dístant ports. The wággons, véry heavily lăden, run without horses to the wăter síde, along a răil-road ingeniously formed in a slôping dírection, with gróoves that fit the wággon-wheels, to make them gò more réadily.

WAKEFIELD.

LESSON XVI.

THE HOMES OF ENGLAND.

The stătely hòmes of Êngland,
How beăutiful they stănd!

Amidst their tall ancēstral trēes !
O'er āll the plēasant land !
 The deer across their grēensward bōund
Through shade and sūnny glēam,
 And the swān glides pāst them with the soūnd
Of some rejōicing strēam.

The mērry hōmes of 'England !
Around their hēarths by nīght,
 What glādsome looks of hōusehold lōve
Meet in the rūddy light !
 'There wōman's voice flows fōrth in sōng,
 Or childhood's tale is tōld ;
 Or lips move tūnefully ālōng
Some glōrious page of ōld.

The cōttage hōmes of 'England !
By thōusands on her plāins,
 They are smiling o'er the silvery bròok,
And round the hāmlet fānes.
Through glōwing òrchards forth they pēep,
Each from its nook of lēaves ;
 And fēarless there the lōwly sleep,
As the bird benéath their ēaves.

The frēe fāir hōmes of 'England !
 Long, long in hūt and hāll,
 May hēarts of nātive pròof be rēar'd
To guard each hāllow'd wāll.

And grēen for ēver be the grōves,
And brīght the flōwery sōd,
Where first the child's glād spirit loves
Its cōuntry and its Gōd.

HEMANS.

LESSON XVII.

FINGAL'S CAVE, ISLE OF STAFFA.

The grāndest, the most sublime, and most extraordinary object we have yēt sēen, is Fīngal's Cāve, in the isle of Stāffa. It is a nātural grōtto of stupēdous size, formed by ranges of cōlumnns of dārk grēy stōne, and rōofed by the bōttoms of others that have been brōken ōff, with the spaces bētwēen filled with a yēllow mātter, which gives it the appearance of mosaic wōrk. The sea reaches to the extrēmity of the cāve, which is a hūndred and fōrty feet lōng, fifty-six feet high, and thirty-five wide at the ēntrance. It is impōssible to give you a jūst idēa of the solēmnity and magnificēce of this vāst cāvern. The agitation of the wāves, bēating against the rocky bōttom and sīdes, and breaking, in āll parts, into fōam; the light, glēaming from without to the fūrther end, becoming grādually more obscūre, but displaying a wōnderful variety of cōlours; produced altogether the most surprīsing effect you can imāgine. On the rīght side of the ēntrance is a spācious amphithēatre of different rānges of cōlumnns, on the top of which we walked at first with tōlerable ēase; but, as we advānced, this projecting gallery became sō nārrōw an

slippery, that we were obliged to go barefoot, and with great risk reached the farther end, where the cave is bounded by a row of pillars resembling an organ. Had we not seen Fingal's cave, we might have admired that of Cörvorant, at the north side of the island; but it is every way inferior to the one, which has so much delighted and astonished us. I believe the whole island, which is only about two miles round, is a rock composed of the same kind of pillars as this wonderful cavern; for, on approaching it in our little boat, we were struck with awe at the grand ranges of colonnades, one above another, some fifty feet high, that support the south-west end, and curve into spacious amphitheatres, according to the form of the bays and windings of the shore. It is supposed by some, that the whole was formed many ages ago by the eruption of a volcano, as also the rocky islet of Booshala, at a small distance from the grand cavern, most likely united to Staffa beneath the water, though they appear to be separated by a narrow channel. It is entirely composed of a number of banks of these natural pillars, placed in all directions; in some parts they form arches; in others, they are piled upon one another like steps, by which we clambered to the top of the pointed hills, made, if I may so express myself, of bundles of these pillars laid obliquely, and bare of mould or verdure: the whole so entirely different from any thing I ever saw before, that I am at a loss to describe it.

WAKEFIELD.

LESSON XVIII.

THE DEATH OF THE JUST.

How cǎlm is the súmmer sèa's wǎve !
 How sǒftly is swelling its bréast !
 The bank it júst reáches to lǎve,
 Then sinks on its bǒsom to rêst.

No dâshing, no fôaming, nor rôar,
 But mild as a zěphyr its plây ;
 It drops scǎrcely heard on the shǒre,
 And passes in sílence awây.

So calm is the action of dǎath,
On the hálcyon mind of the júst,
As gěntly he ríflés their bréast,
As gěntly dissólves them to dûst.

Not a grôan, nor a pǎin, nor a têar,
 Nor a gríef, nor a wish, nor a sígh,
 Nor a clóud, nor a dǒubt, nor a fěar,
 But cǎlm as a slǔmber they díe.

EDMESTON.

LESSON XIX.

THE DERVIS.

A dervis travelling through Tǎrtary, having arrived at the town of Bǎlk, went into the king's pǎlace by místake, thinking it to be a públic inn, or caravánsary. Having lǒoked about

him for some time, he entered a long gallery, where he laid down his wallet, and spread his carpet in order to repose himself upon it, after the manner of eastern nations. He had not been long in this posture, before he was observed by some of the guards, who asked him what was his business in that place. The dervis told them he intended to take up his night's lodging in that caravansary. The guards let him know, in a very angry manner, that the house he was in was not a caravansary, but the king's palace. It happened that the king himself passed through the gallery during this debate; who, smiling at the mistake of the dervis, asked him, how he could possibly be so dull as not to distinguish a palace from a caravansary. Sir, said the dervis, give me leave to ask your majesty a question or two. Who were the persons that lodged in this house, when it was first built? The king replied, his ancestors. And who, said the dervis, was the last person that lodged here? The king replied, his father. And who is it, said the dervis, that lodges here at present? The king told him, that it was he himself. And who, said the dervis, will be here after you? The king answered, the young prince, his son. Ah! Sir, said the dervis, a house that changes its inhabitants so often, and receives such a perpetual succession of guests, is not a palace, but a caravansary.

LESSON XX.

HUMAN FRAILTY.

Weak and irresolute is man;
The purpose of to-day,

Woven with pàins into his plàn,
To-mórrow rends awáy.

The bow wéll bēnt, and smàrt the spring,
Vice seems alrēady slàin ;
But pàssion rùdely snàps the stríng,
And it revives agàin.

Some foe to his ùpright intent
Finds óut his wēaker pàrt ;
Virtue engages his assēnt,
But pleasure wins his hēàrt.

'Tis here the folly of the wíse,
Through àll his àrt we víew ;
And while his *tóngue* the charge denies,
His cónscience owns it trùe.

Bound on a voyage of àwful lèngth ;
And dangers líttle knówn,
A stranger to supéríor strèngth,
Man vainly trusts his ówn.

But oars alóne can nē'er prevàil
To reach the dístant coàst ;
The breath of hēàven must swèll the sàil,
Or àll the toíl is lóst.

COWPER.

LESSON XXI.

TRUE HEROISM.

You have perhaps read the stories of Achilles, Alexander, and Charles of Sweden, and admired the high courage, which seemed to set them above all sensations of fear, and rendered them capable of the most extraordinary actions. The world calls these men heroes; but before we give them that noble appellation, let us consider what were the principles and motives, which animated them to act and suffer as they did.

The first was a ferocious savage, governed by the passions of anger and revenge; in gratifying which he disregarded all impulses of duty and humanity. The second was intoxicated with the love of glory, swollen with absurd pride, and enslaved by dissolute pleasures; and, in pursuit of these objects, he reckoned the blood of millions as of no account. The third was unfeeling, obstinate, and tyrannical, and preferred ruining his country, and sacrificing all his faithful followers, to the humiliation of giving up any of his mad projects. Self, you see, was the spring of all their conduct; and a selfish man can never be a hero. But I shall now give you two examples of genuine heroism, the one in acting, and the other in suffering; and these shall be true stories, which is perhaps more than can be said of half that is recorded of Achilles and Alexander.

You have probably heard something of Mr. Howard, the reformer of prisons. His whole life almost was heroism, for he confronted all sorts of dangers, with the sole view of relieving the miseries of his fellow-creatures. When he began to examine the state of prisons, scarcely any in England

was free from a vëry fatal and infëctious distemper, called jail-fëver. Wherever he hëard of it, he made a point of seeing the poor sùfferers, and öften went down into their düngeons, when the keepers themselves would not accömpany him. He travelled sëveral times over älmöst the whöle of Eürope, and éven into Äsia, in order to gain a knowledge of the state of prisons and höspitals, and point out means for lëssening the calämities that prävailëd in them. He éven went into the countries where *the plägue* was, that he might learn the bëst method of trëating that tërrible disease; and he völkuntarily exposed himself to perform a strict quärantine, as one suspected of having the infëction of the plägue, önly that he might be thöroughly acquainted with the methods for prävēntion. He at lëngth died of a fëver caught in attënding on the sick on the borders of Crïm Tärtary, honoured and admired by äll Eürope, after having grëatly contributed to enlighten his own and mäny other countries, with respect to söme of the most impörtant objects of humanity. Söch was Höward the Gööd; as grëat a hero in *präservëing* män-kind, as some of the fälse heroes aböve mentioned were in *deströying* them.

My sëcond hero is a much hümbler, but nòt less gënuine öne.—There was a journeyman bricklayer in this town, an äble workman, but a vëry drünken idle fëllow, who spent at the ale-house älmöst all he ëarnëd, and left his wïfe and children at home to shift for themselves. They might have stärrëd but for his ëldest sön, whom, from a child, the father had brought up to help him in his wörk. This yóuth was sö indüstrious and attëntive, that, being now at the age of thirteen or föurteen, he was able to earn prätty good wäges,

ěvery farthing of which, that he could kěep out of his fāther's
hānds, he brought to his mōther. Ůften also, when his father
came home drunk, cŭrsing and swearing, and in such an ill
hùmour, that his mōther and the rest of the chīldren durst
not come near him for fear of a běating, Tom (that was this
gŏod lad's name) kept beside him, to pācify him, and get him
quietly to bēd. His mōther, therefore, jŭstly looked upon
Tom as the support of the family, and loved him dēarly.
 But it chānced ōne day, that Tom, in climbing ūp a hīgh
ladder with a load of mōrtar on his hēad, missed his hōld, and
fell dōwn to the bōttom, on a heap of brīcks and rūbbish.
 The bŷ-standers ran ūp to him, and found him āll blōdy,
 with his thīgh bone brōken, and bēnt quīte ūnder him. They
 raised him ūp, and sprinkled water on his fāce, to recover him
 from a swōon into which he had fallen. As soon as he could
spěak, lōoking round, he cried, in a lāmentable tōne, "Oh,
what will become of my pōor mōther!"—He was carried
hōme. I was present while the sŭrgeon sēt his thīgh. His
mother was hanging over him hālf distrācted. "Dōn't cry,
mother," sāid he; "I shall get wēll again in tīme." Not a
wōrd more, or a grōan, escaped him, while the operātion
lāsted.—Tom has ālways stood on mŷ list of hēroes.

Evenings at Home.

LESSON XXII.

THE CHAMELEON.

Oft has it been my lōt to mark
A prōud, concēited, tālking spārk,

(With eyes, that hardly served at most
To guard their master 'gainst a post ;
 Yet round the world the blade had been,
To see whatever could be seen—)
Returning from his finish'd tour,
Grown ten times better than before,
 Whatever word you chance to drop,
 The travel'd fool your mouth will stop :
 “ Sir, if my judgment you'll allow—
I've seen, and sure I ought to know”—
So begs you'd pay a due submission,
And acquiesce in his decision.

Two travellers of such a cast,
As o'er Arabia's wilds they pass'd,
And on their way in friendly chat,
 Now talk'd of this, and then of that ;—
Discours'd a while, 'mongst other matter,
Of the Chaméleon's form and nature.
 “ A stranger animal,” cries one,
 “ Sure never lived beneath the sun,
 A lizard's body, lean and long,
 A fish's head, a serpent's tongue ;
Its foot with triple claw disjoin'd,
And what a length of tail behind !
 How slow its pace ! and then its hue—
 Who ever saw so fine a blue ?”

“ Hold there,” the other quick replies,
“ 'Tis green, — I saw it with these eyes,

As lăte with open mouth it lăy,
And wărmed it in the sŭnny rày ;
Stretch'd at its ċase the béast I viěw'd,
And sâw it eat the air for fôod !"

"Î've seen it, Sir, as well as yôu,
And must agăin affirm 'tis blŭe.
At lêisure I the beast survěy'd,
Extěnded in the cŭoling shăde."

"'Tis grĕen, 'tis grĕen, Sĭr, I assŭre ye."

"Grĕen !" cries the ôther, in a fŭry—

"Why, Sir, d'ye think I've lost my ěyes?"

"'Twere nò grĕat loss," the frĭend replies,
"For, if they ālways sĕrve you thŭs,
You'll find them but of little ŭse."

Sŏ high at lăst the contest rŏse,
From wŏrds they ālmost cāme to blŭws ;
When lŭckily came bŷ a thĭrd ;
To hĭm the question they refĕrr'd,
And bĕgg'd he'd tĕll them, if he knĕw,
Whether the thing was grĕen or blŭe.

"Sĭrs," cried the umpire, "cĕase your pŏther,
The creature's neither ône nor t'ôther ;
I cāught the animal lăst night,
And viěw'd it ò'er by cādle light,
I mark'd it wĕll—'twas black as jĕt—
You stăre—but, Sĭrs, I've got it yĕt,
And can prodŭce it."—"Pray, Sĭr, dŏ ;
I'll lay my life, the thing is blŭe."

"And I'll be swórn, that when you've sêen
The rèptile, you'll pronounce him grêen."

"Wèll thèn, at ónce, to éase the dòubt,"
Replies the mán, "I'll turn him óut ;
And when befóre your èyes I've sèt him,
If you don't find him bläck, I'll éat him."

He said ; then füll befóre their sight
Prodüced the bèast, and lo—'twas white !
Both stâred ; the mán look'd wônd'rous wîse ;
"My children," the Chaméleon cries,
(Then first the creature found a tóngue,)
"You áll are rîght, and áll are wrông :
When néxt you talk of what you víew,
Think óthers see as well as yóu ;
Nor wônder, if you find that nône
Prefers yóur èye-sight to his ówn."

MERRICK.

LESSON XXIII.

AFRICAN HOSPITALITY.

Mungo Park, the célebrated African tràveller, gives the fólloving lively and ínteresting accóunt of the hõspitable trèatment which he received from a nêgro wòman : "Being arrived at Sêgo, the capital of the kingdom of Bambárra, sítuated on the banks of the Níger, I wished to pass óver to that part of the town, in which the kîng resides : but, from

the number of persons eager to obtain a passage, I was under the necessity of waiting two hours. During this time, the people who had crossed the river, carried information to Mansong the king, that a white man was waiting for a passage, and was coming to see him. He immediately sent over one of his chief men, who informed me that the king could not possibly see me, until he knew what had brought me into his country: and that I must not presume to cross the river without the king's permission. He therefore advised me to lodge, for that night, at a distant village, to which he pointed; and said that, in the morning, he would give me further instructions how to conduct myself. This was very discouraging. However, as there was no remedy, I set off for the village; where I found, to my great mortification, that no person would admit me into his house. From prejudices infused into their minds, I was regarded with astonishment and fear; and was obliged to sit the whole day without victuals, in the shade of a tree.

“ The night threatened to be very uncomfortable; for the wind rose, and there was great appearance of a heavy rain: the wild beasts, too, were so numerous in the neighbourhood, that I should have been under the necessity of climbing up the tree, and resting among the branches. About sunset, however, as I was preparing to pass the night in this manner, and had turned my horse loose, that he might graze at liberty, a negro woman, returning from the labours of the field, stopped to observe me; and perceiving that I was weary and dejected, inquired into my situation. I briefly explained it to her; after which, with looks of great compassion, she took up my saddle and bridle, and told me to follow her. Having

conducted me into her hũt, she lighted a lâmp, spread a mat on the flôor, and told me I might remăin there for the night. Finding that I was vėry hũngry, she went outh to procure me something to eat; and returned in a shôrt time with a vėry fine fish; which, having caused it to be hălf broiled upon some ěmbers, she gave me for sũpper. The rites of hospitălity being thũs performed towards a strănger in distrėss, my wôrthy benefăctress (pointing to the măt, and telling me I might slėep there withôut apprehėnsion) called to the fėmale part of the fămily, who had stood gazing on me ħll the while in fixed astônishment, to resume their task of spinning côttôn; in which they continued to employ themselves grėat part of the night.

“ They lightened their labour by sôngs, ône of which was composed extėmpore; for I was mysėlf the sũbject of it. It was sung by ône of the yôung wômen, the rest joining in a sort of chôrus. The air was swėet and plăintive, and the words, lĩterally translated, were thėse: ‘ The winds rôared, and the rains fėll.—The pôor whĩte măn, făint and wėary, came and sat ùnder our trėe.—He has nô môther to bring him mĩlk, nô wĩfe to grind his côrn. *Chorus*—Let us pity the whĩte măn: nô môther has hė to bring him mĩlk; nô wĩfe to grind his côrn.’ Trifling as these events may appear to the rėader, they were to mė affecting in the hĩghest degrėe. I was oppressed by such unexpėcted kindness; and sleep flėd from my ěyes. In the môrning I presented to my compăssionate lăndlady twô of the fôur brăss buttons which remained on my wăistcoat; the ônly recompense it was in my pôwer to măke to her.”

PARK'S *Travels*.

LESSON XXIV.

LOVE OF COUNTRY.

Bréathes there a mán with soul so dëad,
Who nëver to himself hath sãid,

This is my òwn, my nãtive lãnd !

Whose heart hath nẽ'er withìn him búrn'd,
As home his footsteps he hath túrn'd,

From wãnd'ring on a fôreign strãnd ?

If sũch there bréathe, gð, márk him wëll ;

For hím nŏ mĩnstrel raptures swëll ;

Hĩgh though his tĩtles, prŏud his nãme,

Bŏundless his wëalth as wish can clãim ;—

Despĩte those tĩtles, pŏwer, and pëlf,

The wrêch, concentrèd ãll in sëlf,

Lĩving, shall fŏrfeit fãir rendŏwn,

And, dŏubly dýing, shall go dŏwn

To the vile dũst, from whence he sprũng,

Unwëpt, unhŏnour'd, and unsũng.

O Caledŏnia ! stërn and wĩld,

Mëet nurse for a poëtic child,

Land of brŏwn hëath, and shãggy wŏd,

Land of the mŏuntain and the flŏod,

Land of my sires ! what mŏrtal hãnd

Can é'er untie the fĩlial bånd

That knits me to thy rũgged strãnd !

Still as I view each wëll-known scëne,

Think whàt is nŏw, and what hãth bëen,

Seems as to me of all berēft,
Sole friends thy woods and streams were lēft;
 And thus I love thee bēttēr still,
 Even in extrēmity of ill.
By Yārrōw's strēams still let me strāy:
Though nōne should guide my fēeble wāy;
 Still feel the breeze down Ēttrick brēak,
Although it chīll my wither'd chēek;
Still lay my hēad by Tēviot stōne,
Though thère, forgōtten and alōne,
 The bārd may drāw his pārting grōan.
SIR WALTER SCOTT.

LESSON XXV.

ADVENTURE OF MUNGO PARK.

On his return from the interior of Āfrica, Mr. Pārk was
encountered by a party of ārmed mēn, who said, that the king
of the Fōulahs had sent them to bring him, his horse, and
ēvery thing that belonged to him, to Fouladōo; and that he
must therefore turn bāck, and go alōng with them. “With-
out hēsitating,” says Mr. Park, “I turned rōund and fōllowed
them, and we travelled together near a quarter of a mile
without exchanging a wōrd: when, coming to a dārk place in
the wōd, óne of them said, in the Mandingoe language,
‘This place will dò,’ and immēdiately snatched the hāt from
my hēad. Though I was by nō means free from apprehēnsions,

yet I was resolved to show as few signs of fear as possible; and therefore told them, that unless my hat was returned to me, I would proceed no farther; but before I had time to receive an answer, another drew his knife, and seizing on a metal button, which remained upon my waistcoat, cut it off, and put it into his pocket. Their intention was now obvious: and I thought, that the easier they were permitted to rob me of every thing, the less I had to fear. I therefore allowed them to search my pockets without resistance, and examine every part of my apparel, which they did with the most scrupulous exactness. But observing that I had one waistcoat under another, they insisted that I should cast them off; and at last, to make sure work, they stripped me quite naked. Even my half-boots, though the sole of them was tied to my foot with a broken bridle-rein, were minutely inspected. Whilst they were examining the plunder, I begged them to return my pocket compass; but, when I pointed it out to them, as it was lying on the ground, one of the banditti, thinking I was about to take it up, cocked his musket, and swore, that he would shoot me dead on the spot, if I presumed to put my hand on it. After this, some of them went away with my horse, and the remainder stood considering, whether they should leave me quite naked, or allow me something to shelter me from the heat of the sun. Humanity at last prevailed; they returned me the worst of the two shirts, and a pair of trousers; and as they went away, one of them threw back my hat, in the crown of which I kept my memorandums; and this was probably the reason they did not wish to keep it.

"After they were gone, I sat for some time looking around me with amazement and terror. Whichsoever way I turned,

nothing appeared but danger and difficulty. I saw myself in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, surrounded by savage animals, and by men still more savage. I was five hundred miles from the nearest European settlement. All these circumstances crowded at once upon my recollection: and, I confess, my spirits began to fail me. I considered my fate as certain, and that I had no alternative but to lie down and die. The influence of religion, however, aided and supported me. I reflected, that no human prudence or foresight could possibly have averted my present sufferings. I was indeed a stranger in a strange land; yet I was still under the protecting eye of that Providence, who has condescended to call himself the stranger's friend. At this moment, painful as my feelings were, the extraordinary beauty of a small moss irresistibly caught my eye. I mention this, to show from what trifling circumstances the mind will sometimes derive consolation; for though the whole plant was not larger than my finger, I could not contemplate the delicate structure of its parts without admiration. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not! Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forward, assured that relief was at hand, and I was not disappointed."

PARK'S *Travels.*

LESSON XXVI

GOD THE AUTHOR OF NATURE.

——— There lives and works
A sôul in âll things, and thât sôul is Gôd.
 The beaùties of the wîlderness are Hîs,
 That make so gay the sôlitary plâce
 Where nò éye sêes them. And the fâirer forms
 That cultivâtion glôries in are Hîs.
 He sets the brîght procession on its wâÿ,
 And mârshals âll the order of the yêar.
 He marks the bounds which wînter may not pâss,
 And blunts its pôinted fûry; in its case,
Rûsset and rûde, folds ûp the tẽnder gèrm,
Unînjured, with inîmitable art;
 And, ere one flôwery season fades and dîes,
 Desîgns the blôoming wònders of the nêxt.
 The Lord of all, himself through âll diffûsed,
 Sustâins, and is the life of âll that lîves.
 Nâture is but a nâme for an effêct,
 Whose cause is Gôd. One spirit—Hîs
Who wore the plâited thôrns with blẽeding brôws,
 Rules univêrsal Nâture! Not a flôwer
 But shôws sôme touch, in frẽckle, strẽak, or stâin,
 Of his unrivalled pẽcil. He inspires
 Their bálmy odours, and imparts their hũes,
 And bathes their eyes with nêctar, and inclũdes,
In grains as còuntless as the sêa-side sands,
 The forms with which he sprinkles âll the èarth.

Happy who walks with him! whom, what he finds,
Of flavour, or of scent, in fruit, or flower,
Or what he views of beautiful or grand
In Nature, from the broad majestic oak
To the green blade that twinkles in the sun,
 Prompts with remembrance of a present God!

COWPER.

LESSON XXVI.

ON THE MULTITUDE AND VARIETY OF LIVING CREATURES.

If we consider those parts of the material world which lie
the nearest to us, and which are therefore subject to our
observations and inquiries, it is amazing to consider the
 infinity of animals with which it is stocked. Every part of
 matter is peopled; every green leaf swarms with inhabitants.
 There is scarcely a single humour in the body of a man, or of
any other animal, in which our glasses do not discover myriads
 of living creatures. The surface of animals is also covered
 with other animals, which are, in the same manner, the bases
of other animals, that live upon them; nay, we find in the
 most solid bodies, as in marble itself, innumerable cells and
 cavities, that are crowded with such imperceptible inhabitants
 as are too little for the naked eye to discover. On the other
 hand, if we look into the more bulky parts of nature, we see
 the seas, lakes, and rivers, teeming with numberless kinds of
living creatures. We find every mountain and marsh, wilder-

ness and wood, plëntifully stöcked with bïrds and bëasts, and ëvery part of mätter affording pröper nëcessaries and convëniences for the livelihoöd of the multitudes which inhåbit it.

Nor is the goodness of the Suprëme Being lëss seen in the diversïty than in the mûltitude of living creatures. Had he only made öne species of animals, nõne of the rest would have enjoyëd the häppiness of existence. He has, therefore, specified in his creation ëvery degree of life, ëvery capacity of bëing. The whöle chasm of nàture, from a plánt to a mán, is filled up with dïverse kinds of crëatures, rising one over anöther, by such a gëntle and ëasy ascènt, that the lïttle transitions and deviàtions from one spëcies to anöther are älmöst insënsible. This intermëdiate spàce is so well husbanded and mánaged, that there is scårce a dëgree of percëption, which does not appear in some öne part of the world of life. Now, if the scale of being rises, by such a rëgular prögress, so high as mán, we may, by a parity of rëason, suppose that it still proceeds grädually through thöse beings, which are of a supërior nature to him; leaving still, however, an infinite gáp or chåsm between the highest crëated being and the Power which prodüced him. In thïs system of bëing, there is nõ creature so wönderful in its nature, and which so mûch desërves our partïcular attëntion, as mán, who fills úp the mïddle spàce between the änimal and intellëctual nàture—the visïble and invisïble wörlð: so that he, who, in öne respect, being assöciated with ängels, may look upon a Being of infinite perfëction as his fäther, and the highest ördër of spïrits as his brëthren, may, in anöther respect, say to corrüption, “Thou art my fäther,” and to the wörm, “Thou art my möther and my släster.”

ADDISON.

LESSON XXVIII.

ALL CREATURES CALLED ON TO PRAISE GOD.

Begin, my sôul, th' exalted lăy !
 Let each enraptured thought obēy,
 And prăise the Almighty's năme :
 Lo! hăaven and ěarth, and sėas and skies,
In ōne melōdious concert rise,
 To swell th' inspiring thême.

Jōin, ye lōud sphères, the vōcal chōir ;
 Thou dăzzling orb of liquid fire,
 The mįghty chorus aid :
 Soon as grēy ev'ning gilds the plăin,
 Thou, mōon, protract the mėlting străin,
And praise him in the shăde.

Let ěvery ělement rejōice :
 Ye thūnders, burst with āwful vōice
 To him who bids you rōll ;
 His praise in sōfter nōtes declăre,
 Each whispering brėeze of yĭelding àir,
 And brėathe it to the sōul.

To him, ye grăceful cėdars, bōw ;
Ye tōw'ring mōuntains, bending lōw,
Your grėat Creator ōwn ;
 Tėll, when affrįghted nature shōok,
 How Sinai kįndled at his lōok,
 And trėmbled at his frōwn.

Ye flocks that haunt the humble vâle,

Ye insects flutt'ring on the gâle,

In mũtual concourse rise ;

Crop the gâÿ rose's vêrmeil blòom,

And waft its spòils, a swêet perfũme,

In incense to the skies.

Wâke, all ye mǝunting tribes, and sing ;

Ye plũmy wårblers of the spring,

Harmǝnious ànthems râise

To Him who shaped your finer mǝuld,

Who tipp'd your glitt'ring wings with gǝld,

And tuned your vǝice to prâise.

Let mǎn, by nǝbler pǝssions sway'd,

The fêeling heàrt, the jǝdging heàd,

In hêav'nly prâise emplȝy ;

Spread his tremẽdous nàme arǝund,

Till hêav'n's brǝad'arch rings bâck the sǝund,

The gẽneral bũrst of jȝy.

Ye whom the charms of grândeur plèase,

Nursed on the dǝwny lǝp of èase,

Fall prǝstrate at his thrǝne.

Ye prĩnces, rǝlers, all adǝre :

Prâise Him, ye kings, who makes your pǝwer

An image of his òwn.

Ye fair, by nature form'd to mǝve,

O praise th' etẽrnal sǝurce of lǝve,

With youth's enlivening fire :

Let age take up the tuneful lay,
Sigh his bléss'd náme—then soar awáy,
And ask an ángel's lýre.

OGILVIE.

LESSON XXIX.

THE NATURE AND HABITS OF QUADRUPEDS.

The gréatest ànimals are made for inoffénsive life, to range the plains and the forest withóut injuring óthers ; to live upon the productions of the éarth, the gráss of the fíelds, or the ténder bránches of the trées. Thése, secure in their ówn stréngth, neither fly from ány óther quadrupeds, nor yet attáck them. Nátüre, to the gréatest stréngth, has added the most géntle dispositiöns. Withóut this, these enórmous créatures would be more than a match for áll the rést of the créatiön ; for, what devastátiön might not ensüe, were the élephant, or the rhinóceros, or the búffalo, as fíerce or as míschievous as the tíger or the rát? In order to oppóse these large ànimals, and in sòme mèasure to prévent their exüberance, there is a species of the carnívorous kind, of infériör stréngth indeed, but of gréater actívy and cúnning. The líon and the tíger génerally wàtch for the lárger kinds of prey, attáck them at sòme disadvántage, and cómmonly jümp upòn them by surpríse. None of the carnívorous kinds, except the dog alòne, will make a vóluntary attáck but with ódds on their side. They are áll còwards by nátüre, and

usually catch their prey by a bound from some lurking place, seldom attempting to invade them openly; for the larger beasts are too powerful for them, and the smaller too swift. A lion does not willingly attack a horse, and then only when compelled by the keenest hunger. Combats between the lion and the horse are common enough in Italy, where they are both enclosed in a kind of amphitheatre fitted for that purpose. The lion always approaches whirling about, while the horse presents his hinder legs to the enemy. The lion, in this manner, goes round and round, still narrowing his circle, till he comes to the proper distance to make his spring. Just at the time the lion springs, the horse lashes with both legs from behind, and, in general, the odds are in his favour; it more often happening that the lion is stunned and struck motionless by the blow, than that he effects his jump between the horse's shoulders. If the lion is stunned, and left sprawling, the horse escapes without attempting to improve his victory; but if the lion succeeds, he sticks to his prey, and tears the horse in pieces in a very short time.

But it is not among the larger animals of the forest alone that these hostilities are carried on. There is a minute and a still more treacherous contest between the lower ranks of quadrupeds. The panther hunts for the sheep and the goat; the mountain-cat for the hare or the rabbit: and the wild cat for the squirrel or the mouse. In proportion as each carnivorous animal wants strength, it uses all the assistance of patience, assiduity, and cunning. However, the arts of these to pursue are not so great as the tricks of their prey to escape; so that the power of destruction in one class is

inférieur to the power of safety in the other. Were this otherwise, the forest would soon be dispeopled of the feebler races of animals, and beasts of prey themselves would want at one time that subsistence which they lavishly destroyed at another.

Few wild animals seek their prey in the day-time; they are then generally deterred by their fears of man in the inhabited countries, and by the excessive heat of the sun in those extensive forests that lie towards the south, and in which they reign the undisputed tyrants. As soon as the morning, therefore, appears, the carnivorous animals retire to their dens; and the elephant, the horse, the deer, and all the hare kinds, those inoffensive inhabitants of the plain, make their appearance. But again at night-fall the state of hostility begins: the whole forest then echoes to a variety of different howlings. Nothing can be more terrible than an African landscape at the close of evening; the deep-toned roarings of the lion; the shriller yellings of the tiger; the jackal pursuing by the scent, and barking like a dog; the hyena, with a note peculiarly solitary and dreadful; but, above all, the hissing of the various kinds of serpents, which then begin their call, and, as I am assured, make a much louder symphony than the birds in our groves in a morning.

Beasts of prey seldom devour each other; nor can any thing, but the greatest degree of hunger, induce them to it. What they chiefly seek after is the deer or the goat, these harmless creatures, that seem made to embellish nature. These are either pursued or surprised, and afford the most agreeable repast to their destroyers. The most usual method,

even with the fiercest animals, is to hide and crouch near some path frequented by their prey, or some water where the cattle come to drink, and seize them at once with a bound. The lion and the tiger leap twenty feet at a spring; and this, rather than their swiftness or strength, is what they have most to depend upon for a supply. There is scarcely one of the deer or hare kind, that is not very easily capable of escaping them by its swiftness; so that, whenever any of these fall a prey, it must be owing to their own inattention. But there is another class of the carnivorous kind, that hunt by the scent, and which it is more difficult to escape. It is remarkable that all animals of this kind pursue in a pack, and encourage each other by their mutual cries. The jackal, the syagush, the wolf, and the dog are of this kind; they pursue with patience rather than swiftness: their prey flies at first and leaves them behind; but they keep on with a constant steady pace, and excite each other by a general spirit of industry and emulation, till at last they share the common plunder. But it too often happens, that the larger beasts, when they hear the cry of this kind begun, pursue the pack, and, when they have hunted down the animal, come in and monopolize the spoil. This has given rise to the report of the jackal's being the lion's provider, while the reality is, that the jackal hunts for himself, and the lion is an unwelcome intruder upon the fruits of his toil.

Of the prey of these carnivorous animals, some find protection in holes, in which nature has directed them to bury themselves; some find safety by swiftness; and such as are possessed of neither of these advantages, generally herd together, and endeavour to repel invasion by united force.

The very shéep, which to us seem sô defenceless, are by no means so in a stàte of nàture. They are furnished with arms of defence, and a vëry grèat degrèe of swiftness. But they are still fûrther assisted by their spirit of mùtual defence: the fêmales fall into the cëntre; and the mâles, forming a ring rôund them, oppose their horns to the assâilants.

Sôme animals that feed upon fruits which are to be found only at ône time of the yèar, fill their hôles with sêveral sôrts of plànts, which enable them to lie concéaled during the hãrd frôsts of the winter, contënted with their prison, since it affords them plënty and protëction. These holes are dug with so mûch art, that there seems the design of an ârchitect in the formàtion. There are úsuàly twô apertures, by ône of which the little inhabitants can âlways escàpe when the enemy is in possession of the ôther. Many creatures are èqually careful of avôiding their ènemies, by placing a sëntinel to warn them of the approach of dânger. These gënérally perform this duty by tûrns; and they know how to punish such as have neglected their pòst, or have been unmîndful of the cômmon sàfety.

Such are a pãrt of the èfforts that the wëaker races of quàdrupeds exert to avôid their invâders; and, in gënéral, they are attënded with succëss. The ârts of instinct are most cômmonly found an ôvermatch for the invâsions of instinct. Mân is the ônly crèature against whom all their little arts cãnot prevãil. Wherever hè has spread his dominion, scarcely âny flight can sãve, or any retreat hãrbour. Wherever hè còmes, tërroir seems to fôllow, and âll society cëases among the infërior inhabitants of the plàin. Their union against him can yield them nò protëction, and their

cunning is but weakness. In their fellow brutes they have enemies whom they can oppose with an equality of advantage. They can oppose fraud or swiftness to force, or numbers to invasion; but what can be done against such an enemy as man, who finds them out though unseen, and though remote destroys them? Wherever he comes, all contest among the meaner ranks seems to be at an end, or is carried on only by surprise. Such as he has thought proper to protect, have calmly submitted to his protection; such as he has found convenient to destroy, carry on an unequal war, and their numbers are every day decreasing.

GOLDSMITH.

LESSON XXX.

ON CRUELTY TO ANIMALS.

I would not enter on my list of friends
(Tho' graced with polish'd manners and fine sense
Yet wanting sensibility) the man
 Who needlessly sets foot upon a worm.
An inadvertent step may crush the snail
That crawls at evening in the public path;
But he that has humanity, forewarn'd,
Will step aside, and let the reptile live.
The creeping vermin, loathsome to the sight,
And charged with venom, that intrudes,
A visitor unwelcome, into scenes

Sacred to neatness and repose, the bower,
The chamber, or the hall, may die :
 A necessary act incurs nó blâme.
 Nót so, when held within their próper bòunds,
And guiltless of offence, they range the áir,
 Or take their pástime in the spácious field :
Thère they are privileged. And he that hurts
 Or harms them thère is guilty of a wróng ;
 Disturbs th' economy of nátur's rèalm,
 Who, when she fórm'd, design'd them an abòde.
 The sum is this : if man's convénience, hěalth,
Or sáfety intěrfere, hīs rights and claims
Are párameunt, and must extinguish thěirs.
 Else they are áll—the méanest things that áre,
As free to live, and to enjoy that life,
 As God was free to form them at the first,
 Who in his sów'reign wisdom máde them áll.

Ye, therefore, who love měrcy, těach your sons
To love it tóo. The spring time of our yěars
Is so dishonour'd and defiled, in most,
By budding ills, that ask a prúdent hand
To chěck them. But alas ! none sòoner shoots,
If unrestráin'd, into luxúriant grówth,
Than crúelty, most devilish of them áll.
Mercy to him that shۆws it, is the rűle
And ríghteous limitation of its áct,
By which héav'n mۆves, in pard'ning guilty màn :
And he that shۆws nóne, being ripe in yěars,

And cōscious of the ōutrage he commits,
Shall sēek it—and not find it in rētūn.

COWPER.

LESSON XXXI.

THE RUINS OF HERCULANEUM.

An inexhāustible mine of āncient curiosities exists in the ruins of Herculāneum, a city lying between Naples and Mount Vesūvius, which, in the first years of the reign of Tītus, was overwhelmed by a stream of lava from the nēigh-bouring volcāno. This lava is now of a consistency which renders it extrēmely difficult to be remōved; being composed of bituminous pārticles, mixed with cīnders, minerals, and vitrified substances, which altogethēr form a clōse and pōn-derous mass.

In the revolution of māny āges, the spot it stood upon was entirely forgōtten; but in the year 1713 it was accidētally discōvered by some labourers, who, in digging a wēll, struck upon a statue on the benches of the théâtre. Sēveral curiōsities were dug out and sent to Frānce; but the search was sōon discontinued, and Herculaneum remained in obscurity till the year 1736, when the King of Naples employed men to dig perpendicularly ēighty feet dēep; whereupon not only the city made its appearance, but also the bēd of the river which rān through it.

In the temple of Jūpiter were found a statue of gōld, and the inscrip̄tion that decorated the grēat dōors of the ēntrance.

Many cŭrious appēdages of ōpulence and lŭxury have ſince been diſcovered in various parts of the city, and were arranged in a wing of the palace of Nāples; among which are ſtātues, bŭſts, and āltars; domēſtic, mŭſical, and ſŭrgical inſtruments; trīpods, mīrrors of pŏliſhed mētal, ſilver kēttles, and a lādy's tŏilet, furniſhed with cŏmbs, thīmbles, rīngs, ēar-rings, &c. &c.

A large quantity of mānuſcripts was alſo found among the ruins; and very ſānguine hŏpes were entertained by the lēarned, that many works of the āncients would be reſtored to light, and that a new mine of ſcīence was on the point of being ōpened; but the difficulty of unrŏlling the burnt pārchments, and of decīphering the obſcŭre letters, has proved ſuch an obſtacle, that very little progress has been made in the wŏrk.

The ſtrēets of Herculāneum ſeem to have been pērfectly ſtrāight and rēgular; the houſes wēll built and gēnērally ūniform; and the rooms paved either with lārgē Rŏman bricks, moſāic work, or fine mārble. It appears that the town was not filled up ſŏ unexpectedly with the melted lava, as to prevent the grēateſt part of the inhabitants from eſcaping with their rīcheſt effects; for there were not more than a dŏzen skēletons found, and but little gold or prēcīous ſtones.

The town of Pompēii was involved in the ſāme drēadful cataſtrophe, but was not diſcovered till near fŏrty years after the diſcovery of Herculāneum. Fēw ſkeletons were found in the ſtrēets of Pompeii; but in the hŏuſes there were māny, in ſituations which plainly proved that they were endeavouring to eſcape when the tremēdous ſhŏwers of aſhes intercēpted their retrēt.

KOTZEBUE.

LESSON XXXII.

DETACHED PIECES.

O how canst thou renounce the boundless store
 Of charms which nature to her votaries yields?
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields;
All that the genial ray of morning gilds,
And all that echoes to the song of even;
All that the mountain's sheltering bosom shields,
And all the dread magnificence of heaven,
 O how canst thou renounce, and hope to be forgiven?
 BEATTIE.

——— It wins my admiration
 To view the structure of that little work—
A bird's nest. Mark it well within, without;
No tool had he that wrought; no knife to cut;
No nail to fix; no bodkin to insert;
No glue to join; his little beak was all;
And yet how nicely finish'd! What nice hand,
With every implement and means of art,
And twenty years' apprenticeship to boot,
 Could make me such another?

HURDIS.

The sounds and seas, each creek and bay,
With fry innúmerable swarm, and shoals
Of fish that, with their fins and shining scales,

Glide under the green wăve, in sculls that oft
Bank the mid sêa : part single or with măte
 Graze the sêa-weed, their păsture, and thro' groves
Of cōral strāy, or spōrting with quēck glānce
 Show to the sun their wăved cōats dropt with gōld,
 Or, in their pēarly shells at ēase, attend
 Mōist nōūrishment, or under rocks their fōod
 In jōinted armour wătch ; part huge of bŭlk
 Wăllowing unwēldy, enōrmous in their găit,
 Tēmpest the ôcean.

MILTON.

LESSON XXXIII.

MONT BLANC.

This mountain, so named on account of its white aspect,
 belongs to the gréat cētral chain of the Âlps. It is trŭly
 gigăntic, and is the most élevated mountain in Eûrope, rising
 no less than 15,872 feet, somewhat more than thrēe miles,
 above the lēvel of the sêa. It is encompassed by those wōn-
 derful collections of snow and ice called glâciers, two of the
 princĭpal of which are called Mount Dōlent and Triolet. The
 highest part of Mont Blānc, named the Dromedary, is in the
 shape of a comprēssed hēmisphere. From thăt point it sinks
 grădually, and presents a kind of cōncave surface of snow,
in the midst of which is a snăll pyramid of ice. It then rises
into a sēcond hēmisphere, which is named the Middle dōme ;

and thence descends into another concave surface, terminating in a point, which, among other names bestowed on it by the Savoyards, is styled Dome de Gouté, and may be regarded as the inferior dôme.

The first successful attempt to reach the summit of Mont Blanc, was made in August, 1786, by Doctor Paccard, a physician of Chamouni. He was led to make the attempt by a guide named Bâlma, who, in searching for crystals, had discovered the only practicable route by which so arduous an undertaking could be accomplished. The ascent occupied fifteen hours, and the descent five, under circumstances of the greatest difficulty; the sight of the Doctor and that of his guide, Balma, being so affected by the snow and wind, as to render them almost blind, at the same time that the face of each was excoriated, and the lips exceedingly swelled.

On the 1st of August, of the following year, 1787, the celebrated naturalist, M. de Saussure, set out, accompanied by a servant and eighteen guides, who carried a tent and mattresses, and various instruments of experimental philosophy. The first night they passed under the tent, on the summit of the mountain of La Côte. The journey thither was exempt from trouble or danger, as the ascent is always over turf or on the solid rock; but above this place it is wholly over ice or snow.

Early next morning they traversed the glacier of La Côte, to gain the foot of a small chain of rocks, enclosed in the snows of Mont Blanc. The glacier is intersected by wide, deep, irregular chasms, which frequently can be passed only by bridges of snow, which are suspended over the abyss. After reaching the ridge of rocks, the track winds along a

hollow, or valley, filled with snow, which extends north and south, to the foot of the highest summit, and is divided at intervals by enormous crevices. These show the snow to be disposed in horizontal beds, each of which answers to a year; and notwithstanding the width of the fissures, the depth can in no part be measured. At four in the afternoon, the party reached the second of the three great platforms of snow they had to traverse, and here they encamped at the height of 12,768 feet, nearly two miles and a half above the level of the sea.

From the centre of this platform, enclosed between the farthest summit of Mont Blanc on the south, its high steps or terraces on the east, and the Dôme de Gouté on the west, nothing but snow appears. It is quite pure, of a dazzling whiteness, and on the high summits presents a singular contrast with the sky, which, in these elevated regions, is almost black. Here no living being is to be seen; no appearance of vegetation; it is the abode of cold and silence. "When," observes M. de Saussure, "I represent to myself Dr. Paccard and James Balma first arriving, on the decline of day, in these deserts, without shelter, without assistance, and even without the certainty that men could live in the places which they proposed to reach, and still pursuing their career with unshaken intrepidity, it is impossible to admire too much their strength of mind and their courage."

The company departed at seven the next morning, to traverse the third and last platform, the slope of which is extremely steep, being in some places thirty-nine degrees. It terminates in precipices on all sides; and the surface of

the snow was sô hard, that those who went fôremost were obliged to cut places for the feet with hâchets. The lât slôpe of âll presents nô dânger; but the air possesses so high a degree of rârity, that the strêngth is speedily exhâusted, and on approaching the summit, it was found necessary to stop every fifteen or sixteen paces to take brêath. At eleven they reached the top of the mōuntain, where they continued four hours and a hâlf, during which time M. de Saussure enjoyed, with rapture and astonishment, a view the most extênsive, as well as the most rugged and sublime in nâture, and made thôse observations which have rendered this expedition impôrtant to philôsofhy.

A light vâpour, suspended in the lōwer regions of the air, concealed from the sight the lōwest and most remôte objects, such as the plains of Frânce and Lômbardy; but the whôle surrounding assemblage of high summits appeared with the grêatest distinctness.

M. de Saussure descended with his pârty, and the nêxt morning reached Chamōuni, without the slightest âccident. As they had taken the precaution to wear veils of crâpe, their faces were not excôriated, nor their sight debilitated. The cold was not found to be so extrêmely piercing as it was described by Dr. Pâccard. By experiments made with the hygrometer on the sūmmit of the mountain, the air was found to contain a sixth portion only of the humidity of thât of Genève; and to this dryness of the air M. de Saussure imputes the bŭrning thirst which he and his compânyons expêrienced. It required half an hour to make water bôil, while at Geneva fifteen or sixteen minutes sufficed, and twelve or thirteen at the sêa side. None of the party discovered the

smallest difference in the taste or smell of brěad, wíne, měat, frůits, or liquors, as some travellers have pretended is the case at great heights; but sřounds were, of course, múč wěakened, from the want of objects of reflěction. Of all the řorgans, that of respiráti9n was the mřst affected, the pulse of one of the guides beating ninety-eight times in a minute, that of the servant one hundred and twelve, and that of M. de Saussure one hundred and one; while at Chamouni the pulsations respectively were forty-nine, sixty, and sěventy-twř. A few days afterwards, Mr. Beaufoy, an E'nglish gentleman, succeeded in a similar attempt, although it was attended with grěater difficulty, arising from enlargements in the chřsms in the ice.

CLARKE'S *Wonders*.

LESSON XXXIV.

A POET'S NOBLEST THEME.

The works of man may yield delight,
 And jřstly merit prřaise;
 But though awhile they charm the sight,
 Thřt charm in time decřys;
 The scřlptor's, přainter's, přet's skill,—
 The art of mind's creřtive will,
In vřrious modes may těem;
 But none of these, however rřre
Or řxquisite, can trřth declřre
 A poet's nřblest thěme.

The sun, uprising, may display
 His glory to the eye,
 And hold in majesty his way
 Across the vaulted sky;
 Then sink resplendent in the west,
 Where parting clouds his rays invest
 With beauty's softest beam;
 Yet not unto the sun belong
 The charms which consecrate in song
 A poet's noblest theme.
 The moon with yet more touching grace,
 The silent night may cheer,
 And shed o'er many a lonely place
 A charm to feeling dear;
 The countless stars which grace her reign,
 A voiceless but a lovely train,
 With brilliant light may gleam;
 But she, nor they, though fair to see,
 And form'd to love, can ever be
 A poet's noblest theme.
 The winds, whose music to the ear
 With that of art may vie;
 Now loud, awakening awe and fear,
 Then soft as pity's sigh;—
 The mighty ocean's ample breast,
 Calm or convulsed, in wrath or rest,
 A glorious sight may seem;—
 But neither winds nor boundless sea,
 Though beautiful or grand, can be
 A poet's noblest theme.

The earth, our own dĕar nătive earth !
 Has charms all hearts may ôwn ;
 They cling around us from our birth,—
 More lŏved as lŏnger knŏwn ;
 Hers are the lovely văles, the wild
 And pathless fŏrests, mountains pĭled
On high, and many a strĕam,
Whose beaŭteous bānks the heart may lŏve,
 Yet none of thĕse can truth approve
 A poet's nŏblest thĕme.

The virtues which our fallen stăte
With foolish pride would clăim,
 May, in themselves, be gŏod and grĕat,—
 To us an ĕmpty năme.
 Trŭth, jŭstice, mĕrcy, pătience, lŏve,
 May seem with man on earth to rŏve,
 And yet may only sĕem ;
 To none of these, as măn's, dare I
 The title of my verse applŷ—
 A poet's nŏblest thĕme.

To God alŏne, whose power divĭne
 Created ăll that live ;
 To God alŏne can truth assign
This prŏud prerŏgative :—
But how shall măn attempt His prăise,
Or dare to sing in mŏrtal lăys
OMNIPOTENCE SUPRĒME !
When seraph chŏirs, in heaven abŏve,

Proclaim His glöry and His löve
Their nōblest, swēetest thème?

Thanks be to God! His grace has shown
 How sinful man on ěarth
 May join the songs which round his thrōne
 Give ěndless prāises birth:
 He gave His SON for man to die!
 He sent his SPIRIT from on high
To cōsummate the schème:
 O be that consummation blēst!
 And let REDEMPTION be confēst
 A poet's nōblest thème.

BARTON.

LESSON XXXV.

RUSSIA—WIRTEMBERG—TYROL.

Russia.—The diversified sòil, clīmate, and sŭrface of Russia enable it to support a vāst vāriety of vĕgetable productions. In an agricultŭral pòint of view, the whóle pōlar district is of nó value whatĕver; a fĕw fĭrs and jŭnipers, with some mōsses and a few grāsses, being the sòle produce of the sòil. The districts watered by the Volga are tòlerably fĕrtilē, as far as the stĕppes near Astracān. The most fĕrtilē part of Europĕan Russia is the tract watered by the Dniēper and Dŏn rivers, called the Ukraine, and the government of Voronĕsch. In these extĕnsive plāins, as well as on the lŏwer shores of the Vŏlga, the soil is a rich blāck mŏuld.

strongly impregnated with nître, and formed from successive layers of v  getable remains. In Livonia the soil is   cellent. The plains on the D  n are too rich for being man  red. The southernmost parts of Finland are well cultivated by the peaceful and industrious Fins. The fact is, that the tracts conquered at different periods since the reign of Peter the Great, from T  rkey, Sw  den, P  land, and P  rsia, in respect of fertility of soil, abundance and variety of produce, are worth more than all the rest of the Russian empire together. Rice succeeds well near K  slar in Circ  ssia. Hops are found in a wild state in T  urida. Tobacco is cultivated to a considerable extent in the south. The olive has been tried in vain near Astrac  n, but prospers in the southern parts of the Crimea and T  urida. Sugar-melons abound near the Don and V  lga. Excellent artichokes are raised at K  lef. Forests of cherry-trees are found in Valdimir, prunes in Little Russia and Cherson, and walnuts in Taurida, where are also found apricots, peaches, chestnuts, almonds, figs, pist  cia, and hazel-nuts. On the Uralian heights are cedar-nuts. The cultivation of the vine is at present confined to the country of the Don C  ssacks, T  urida, and some districts upon the Pruth in Mold  via. Pine soda is produced in T  urida.

Wirtemberg.—A few small tracts excepted, Wirtemberg is one of the most fertile and well-watered countries in Germany. It generally consists of campaign lands, and pleasant vales, abounding in every necessary of life. Its fertility is such, that much more grain is raised than suffices for internal consumption, and hence considerable quantities are exported. Flax and hemp are also cultivated. The valleys, which are some of them eight miles in length, are almost covered with

forests of fruit-trees, which are also abundant in other parts of the country, so that cider and perry are the liquors drunk by the peasants when wine happens to be scarce and dear. The mountains are rich in minerals and covered with vines. The wines are palatable and wholesome, and are generally denominated Neckar wines. Cherries are grown in great quantities in the districts of the Alb and Black Forest. Game and poultry are abundant, and large herds of horned cattle are reared in various parts of the country. In the neighbourhood of Ulm, a particular branch of industry is the feeding of snails: millions of these animals are fattened and sent to Vienna and Italy.

Tyrol.—The Tyrolese mountains present every aspect, from the ever blooming verdure of perpetual spring, to the dreary sterility of the frigid zone. Though their summits are always covered with snow, yet their sides are clothed with the finest woods, abounding in every variety of forest trees, and sheltering numerous species of game. Their valleys, though rocky in soil, have rich and extensive fields of corn, flax, and tobacco. On the eminences which crown these fertile vales, various sorts of fruit are grown, as also small woods of chestnut trees; the vine is reared as far as Brixen. The rugged aspect of this elevated country, contrasted with the beauty and fertility of its vales, gave rise to a saying of the emperor Maximilian, “that the Tyrol was like a peasant’s fröck—coarse, indeed, but right warm.”

BELL'S *Geography*.

LESSON XXXVI.

OMNIPRESENCE OF GOD.

Above—below—where'er I gaze,
 Thy guiding finger, Lord, I view,
 Traced in the midnight planet's blaze,
 Or glistening in the morning dew;
 Whate'er is beautiful or fair,
 Is but thine own reflection there.

I hear thee in the stormy wind,
 That turns the ocean wave to foam;
 Nor less thy wondrous power I find,
 When summer airs around me roam;
 The tempest and the calm declare
 Thyself, for thou art every where.

I find thee in the depth of night,
 And read thy name in every star
 That drinks its splendour from the light
 That flows from mercy's beaming car;
 Thy footstool, Lord, each starry gem
 Composes—not thy diadem.

And when the radiant orb of light
 Hath tipp'd the mountain tops with gold,
 Smote with the blaze my weary sight
 Shrinks from the wonders I behold;
 That ray of glory, bright and fair,
 Is but thy living shadow there.

Thine is the silent noon of night,
The twilight eve—the dewy morn ;
Whate'er is beautiful and bright,
Thine hands have fashioned to adorn.
Thy glory walks in every sphere,
And all things whisper, “Gôd is hère !”

ANON.

LESSON XXXVII.

MOUNT OF OLIVES.

Leaving the mountain, and regaining the road which
conducts towards the east into the valley of Jehôshaphat, we
passed the Fountain Siloa, and hence ascended to the summit
of the Mount of Ôlives, passing in our way a number of
Hêbrew tòmbs. The Arabs on the top of this mountain are
to be approached with caution, and with a strong guard.
Here, indeed, we stood upon holy ground ; and it is a question,
which might be reasonably proposed to Jêw, Christian, or
Mohammedan, whether, in reference to the history of their
respective nations, it be possible to obtain a more interesting
place of observation. So commanding is the view of Jerusalem
afforded in this situation, that the eye roams over all the
strêets, and around the walls, as if in the survey of a plan or
môdel of the city. The most conspicuous object is the môsque,
erected upon the site and foundation of the temple of Sôlomon.
This edifice may, perhaps, be considered as the finest spécimen
of Saracenic architecture which exists in the world. About

forty years before the idólatrous profanation of the Mount of Olives by Sólomon, his afflicted parent, driven from Jerusalem by his son Absalom, came to this eminence to present a less offensive sacrifice. What a scene does the sublime, though simple description, given by the prophet, picture to the imagination of every one who has felt the influence of filial piety, but especially of the traveller standing upon the very spot where the áged monarch gave to heaven the offering of his wounded spirit! “And David went up by the ascent of Mount Ölivet, and wept as he went up, and had his head covered; and he went barefoot: and all the people that were with him covered every man his head, and they went up weeping.” Abstracted from every religious view, and considered solely as a subject for the most gifted genius in poetry or in painting, it is, perhaps, impossible to select a theme more worthy the exercise of exalted talents. Every thing that is sublime and affecting seems to be presented in the description of the procession or march of David, in his passage across the Kédron; and particularly in the moment when the Ark of the Covenant is sent back, and the áged monarch having in vain entreated Ittai to leave him, begins to ascend the mountain, preceded by the various people said to form the van of the procèssion. Every wonderful association of natural and of artificial features, of landscape and of architecture, of splendid and diversified costume, of sacred pomp, and of unequalled pathos, dignify the affecting scene: here a solemn train of mourners; there the sons, the guardians and companions of the 'Ark; men, women, children, warriors, statesmen, citizens, priests, Lévites, counsellors,—with all the

circumstances of grandeur displayed by surrounding objects ;
by the waters of the torrent ; by the sepulchres of the valley ;
by the lofty rocks, the towers, bulwarks, and palaces of Sion ;
by the magnificent perspective on every side ; by the bold
declivities and lofty summits of Mount Olivet ; and, finally,
 by the concentration of all that is great and striking in the
 central group, distinguished by the presence of the afflicted
 monarch. If it should be urged that this subject is too
crowded, it is only so in description ; a painter, by the
advantages of perspective, easily obviates every objection of
 this nature. Haste and tumult are, in a certain degree, the
 requisite characteristics of such a representation ; and these
 a judicious artist would know how to introduce.

LESSON XXXVIII.

HOPE BEYOND THE GRAVE.

'Tis night, and the landscape is lovely no more ;
 I mourn—but, ye woodlands, I mourn not for you ;
 For morn is approaching, your charms to restore,
Perfumed with fresh fragrance, and glittering with dew.
 Nor yet for the ravage of winter I mourn ;
 Kind nature the embryo blossom will save :
 But when shall spring visit the mouldering urn ?
 O when shall it dawn on the night of the grave ?
 'Twas thus, by the glare of false science betray'd,
That leads to bewilder, and dazzles to blind,

My thoughts wont to roam, from shade onward to shāde,
Destruction before me, and sorrow behind.

“O pity, great Father of light,” then I cried,

“Thy creature, who fāin would not wander from thêe!
 Lo, humbled in dŭst, I relinquish my pride;

From doubt and from dārkness thou ōnly canst frêe.”

And darkness and doubt are now flying away,

No longer I roam in conjecture forlōrn :

So breaks on the traveller, faint and astrāy,

The bright and the bālmy effulgence of mōrn.

See Trŭth, Lōve, and Mērcy, in triumph descēding,

And nature all glowing in Eden's first blōom!

On the cold cheek of Dēath smiles and roses are blēding,

And Beauty immōrtal awakes from the tōmb!

BEATTIE.

LESSON XXXIX.

MR. PITT'S REPLY TO HORACE WALPOLE.

SIR,—The atrócious crime of being a yóung mán, which the honourable gentleman has with such spírit and dēcency charged upòn me, I shall neither attempt to pāllicate nor denŷ; but contēnt mysèlf with wishing that I may be one of those whose follies may cease with their yóuth, and not of thōse who continue ignorant in spíte of āge and expērience.

Whether yóuth can be attributed to āny mán as a reprōach, I will not, Sĭr, assúme the province of dētērmining; but surely age may jústly become contēptible, if the opportuni-
ties which it brings have passed away without imprōvement,

and vice appear to prevail when the passions have subsided. The wretch who, after having seen the consequences of a thousand errors, continues still to blunder, and in whom age has only added obstinacy to stupidity, is surely the object either of abhorrence or contempt, and deserves not that his grey head should secure him from insults. Much more, Sir, is he to be abhorred, who, as he has advanced in age, has receded from virtue, and become *more* wicked with *less* temptation; who prostitutes himself for money which he cannot enjoy, and spends the remains of his life in the ruin of his country.

But youth, Sir, is not my only crime: I have been accused of acting a theatrical part. A theatrical part may either imply some peculiarities of gesture, or a dissimulation of my real sentiments, and the adoption of the opinions and language of another man.

In the first sense, Sir, the charge is too trifling to be confuted, and deserves to be mentioned only that it may be despised. I am at liberty, like every other man, to use my own language; and though I may, perhaps, have some ambition to please this gentleman, I shall not lay myself under any restraint, nor very solicitously copy his diction or his mien, however matured by age, or modelled by experience.

But if any man shall, by charging me with theatrical behaviour, imply that I utter any sentiments but my own, I shall treat him as a calumniator and a villain; nor shall any protection shelter him from the treatment he deserves. I shall, on such an occasion, without scruple, trample upon all

those forms with which wealth and dignity entrênc̃h themselves; nor shall anything but age restrain my resêntment—age, which always brings with it one privilege, that of being insolent and superc̃ilious without p̃nishment.

But with regard, Sir, to those whom I have offênded, I am of opinion, that if I had acted a borrowed part, I should have avoided thêir cênsure. The heat which offênded thê'm, is the ardour of conviction, and that zeal for the service of my cōuntry, which neither hōpe nor fêar shall influence me to supprêss. I will not sit unconcerned while my liberty is invâded, nor look in silence upon public rôbbery. I will exert my endeavours, at whatever hazard, to repel the aggrêssor, and drag the thief to j̃stice, whoever may protect him in his villany, and whoever may partake of his plûnder.

LESSON XL.

THE HEAVENLY REST.

There is an hour of péaceful rêst,
 To mōurning wanderers g̃ven;
 There is a tear for souls distrêst,
 A balm for êvery wōunded brêast—
 'Tis found abōve in hêaven!

There is a sōft, a dōwny bed,
 'Tis sweet as breath of êven;

A cõuch for wéary mortals spréad,
Where they may rest the áching hèad,
And find repõse in hêaven!

There is a home for wéary souls,
By sin and sorrow driven:
 When tost on life's tempëstuous shòals,
Where storms arise, and ocean ròlls,
And all is dréar—but hêaven!

There faith lifts up the téarful èye,
The heart with anguish riven;
 And views the tēmpest passing bý,
And èvening shadows quíckly fly,
And áll seréne in hêaven!

The frăgrant flowers immórtal blóom,
 And joys suprême are given;
 There rays divine disperse the glóom:
Beyond the confines of the tómb
Appears the dawn of hêaven!

ANON.

LESSON XLI.

THE PRODIGAL SON.

And he said: A cěrtain man had two sons: and the
 ðunger of them said to his făther, Făther, give me the
 ortion of prõperty that fállETH to me. And he divided unto

them his living. And not mǎny days after, the younger son having gathered ǎll together, took his journey into a fǎr còuntry, and there wǎsted his pròperty, in living riotously. And having spent all, a mighty famine came over thàt land; and he began to be in wǎnt. And he wènt and jòined himself to one of the citizens of thàt country; and he sent him into the fields to fèed swìne. And he would fǎin have filled his bèlly with the husks that the swìne did eat: and no man gǎve unto him. And having come to himsèlf, he said, How many hired servants of my father's have abúndance of brèad, and I perish with hùnger! I will arise and go to my fǎther, and will sǎy to him, Fǎther, I have sinned against hěaven, and before thée, and am no longer worthy to be called thy sòn: make me as one of thy hired sèrvants. And, rising up, he cǎme to his fǎther. But when he was yet a grèat way off, his father sǎw him, and had compǎssion, and rùnnìng, fell on his nèck, and kíssed him. And the son said to him, Fǎther, I have sinned against heaven, and in thý sight, and am nò lònger wòrthy to be called thy sòn. But the father said to his sèrvants, Bring fòrth the bést ròbe, and pùt it on him; and put a ring on his hǎnd, and shoes on his fèet; and bring hither the fǎtted calf, and kùll it; and let us eat and màke mèrry. Because this my son was dead, and is come to life again; was lost, and is fòund. And they began to be merry.

Now his èlder son was in the field: and as he came and drew nigh to the hòuse, he heard mùsic and dǎncìng. And he called one of the sèrvants, and ǎsked what these things mèant. And he said unto him, Thy bròther is come; and thy father hath killed the fǎtted calf, because he hath recèived

him in hêalth. And he was angry, and wôuld not go in: his father, thêrefore, coming out entrêated him. And he answering said to his fâther, Lô, these mǎny years have I sêrved thee, and I have nêver transgressed thy commǎndments. and yet thou nêver gavest me a kîd, that I might make merry with my friends: but as soon as this thy sôn, who hath devoured thy property with harlots, was come, thou hast killed for him the fâtted cǎlf. And he said unto him, Sôn, thou art ǎlways with me, and all that I have is thîne. It was fit that we should make merry and be glǎd: for this thỳ brôther was dêad, and is come to life agàin; and was lôst and is fôund.

LESSON XLII.

FROM ACTS XXV. AND XXVI.

Now, when Festus was come into the prôvince, after three days he went ùp from Cesarêa to Jerúsalem. Then the high priest and the chief men of the Jews made a statement against Pǎul, and requêsted him, and desired a favour concerning him, that he would send for him to Jerusalem, laying a plôt to kill him by the wáy. But Festus answered, that Paul was kept in custody at Cesarêa, and that he *himself* would depart shôrtly thither. Let those therefore, said he, who among you are persons of wêight, go down with me, and accuse this man, if there be any fǎult in him. And when he had tarried among them not more thar tén days, he went down to Cesarêa; and

the next day he took his place on the jűdgment seat, and commanded Paul to be brűught. And when he was come, the Jews who came down from Jerusalem stood round abűt, and laid műny and hűavy accusations against Paul, which they could not prűve; While he answered for himself, Neither against the lűw of the Jews, neither against the tűmple, nor yet against Cűsar, have I committed űny offűence. But Festus, wishing to do the Jews a favour, answered Paul, and sűid, Art thou willing to go up to Jerűsalem, and thűre be judged of these things befűore mű? Then said Paul, I stand at Cűsar's jűdgment-seat, where I űught to be judged: to the Jews have I done nű wrong, as thou vűry well knowest. For if I be gűilty, and have done any thing desűerving of death, I refűuse not to dűie: but if there be nothing in the things of which these persons accűse me, no man has power to give me up to them to plűease them. I appeal unto Cűsar. Then Festus, when he had conferred with the council, answered, Hast thou appealed to Cűsar? to Cűsar shalt thou gű.

And after cűertain dűays, king Agrippa and Bernice came unto Cesarűa to salute Fűstus. And when they had been there some time, Festus told Paul's case to the king, sűaying, There is a cűertain man left a prisoner by Fűelix, about whűm, when I was at Jerűsalem, the chief priests and the elders of the Jews gave informűation, desűiring to have sűentence agűainst him. But I answered them, It is not the custom of the Romans to give away the life of űny man, before he who is accused have the accűusers face to fűűce, and have liberty to answer for himself concűerning the accusation. Therefore, when they were come hűthűer, without any dűelűy, I, the next

day, took my place on the jüdgment-sèat, and commanded the man to be brought fôrth. But when his aocusers stöod up, they brought forward no charge concerning him, such as I suspected: but had certain questions against him, about their öwn religion, and about öne Jèsus, who was dêad, whom Paul affirmed to be alive. And as I knëw not whät to do, when the question was of such a kind, I äsked him whether he were willing to go to Jerüsalem, and thêre be judged concerning thêse things. But when Paul had appealed to be kept for the hearing of Augüstus, I commanded him to be kept till I should sênd him to Cæsar. Then Agrippa said unto Fëstus, I was wishing to hear the man *myself*. To-mórröw, said Festus, thou shalt hëar him.

On the morrow, therefore, when Agrippa was come, and Bernice, with great pomp, and were entered into the place of hearing, with the chief captains, and principal men of the city, Paul, at Festus' commändment, was brought fôrth. And Festus said, King Agrippa, and all who are here prësênt with us, ye see thîs man, about whom all the multitude of the Jëws have made application to mè, both at Jerüsalem, and also hêre, shouting aloud that he ought not to live any lônger. But when I found that he had done nothing desërving of death, and as he himself hath appealed to Augüstus, I determined to sênd him. But to write about him any thing cêrtain to our söverèign lord, I have nô power. Wherefore I have brought him fôrth before you, and specially before thêe, O king Agrippa, that after examination held, I might have sômewhat

to write. For it appears to me unreasonable to send a prisoner, and not withal to signify the accusations against him.

Then Agrippa said unto Păul, thou art permitted to speak for thyself. Then Paul stretched forth his hand, and began to answer for himself:

I think myself happy, king Agrippa, that on every point on which the Jews accuse me, I have to defend myself before thee this day; especially as thou art acquainted with all the customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently. My way of life from my youth, that it was from the first passed among mine own nation, at Jerusalem, all the Jews know; for they know me from the beginning, (if they would testify,) that after the strictest sect of our religion, I lived a Phărisee. And now I stand and am tried for the hope of the promise made by God to our fathers. To which promise our twelve tribes, earnestly serving God day and night, hope to come: and for this hope, king Agrippa I am accused by the Jews.

What! is it deemed a thing incredible by you, that God should raise the dead? I verily thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth. And this also I did in Jerŭsalem: and many of the people of God did I shut up in prison, having received the authority of the chief priests; and when they were put to death, I gave my voice against them. And I punished them often in every synagogue, to compel them to blaspheme [Christ]: and, being exceedingly mad against them, I persecuted them even to foreign cities. For which objects, as I was

going to Damascus, with the authority and commission of the chief priests, at mid-day, O king, I saw, as I was on my way, a light from heaven, above the brightness of the sun, shining round about me, and those who were journeying with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou mê? It is hard for thee to kick against the gôad. And I said, Whô art thou, Lord? And he said, I am Jêsus, whom thou pêrsecutest. But rise, and stând upon thy fêet: for I have appeared to thee for this purpose, to appoint thee a minister and a witness both of the things which thou hast sêen, and of the things in which I shall be revêaled to thee; delivering thee from the people, and from the Gentiles, to whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins, and inheritance among those who are sanctified oy thât faith which is tôwards me. Whereupon, O king Agrippa, I was nòt disobêdient to the heavenly vision: but first to those of Damâscus, and at Jerûsalem, and throughout all the regions of Judêa, and then to the Gêntiles, I declared that they should repent and turn to God, and do works wôrthy of their repêntance. For these causes the Jews seized me in the temple, and attempted to kill me. Having thus obtained aid from God, I continue unto this day, witnessing both to small and great, saying nò ôther things than those which the prôphets and Môses did say should take place: That Christ should suffer, and that

he should be the first that should rise from the dead, and should shew light to the people, and to the Gêntiles.

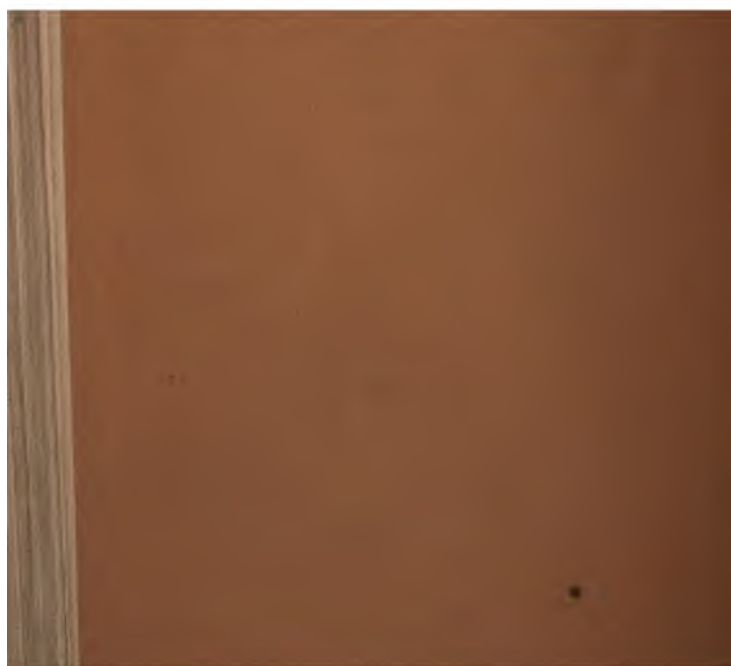
And, as he thus spoke for himself, Festus said with a loud voice, Paul, thou art beside thyself; thy much learning maketh thee mad. But he said, I am not mad, most noble Festus, but speak forth the words of truth and soberness. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things is hidden from him; for this thing was not done in a corner. King Agrippa, dost thou believe the prophets? I know thou believest. Then Agrippa said unto Paul, Almost I persuadedst me to be a Christian. And Paul said, I would to God, that not only thou, but also all that hear me this day, were almost, and ALTOGETHER such as I am, except these chains.

And, when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them. And when they were gone aside, they talked between themselves, saying, This man is doing nothing worthy of death, or of chains.

Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed to Cæsar.

THE END.





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